

APRIL 1, 1944

AMERICA



ECONOMIC LIBERALISM IN THE MODERN WORLD

Benjamin L. Masse

LOOK HOMEWARD, WORKING MOTHER

Catherine E. Donovan

WORK FOR YOUTH IN IRELAND

John J. M. Ryan

THINGS THAT DO NOT MATTER

John Louis Bonn



EDITORIALS

**COMMENT
ON THE WEEK**

**NATION
AT WAR**

**WASHINGTON
FRONT**

THEATRE

FILMS

PARADE

THE WORD



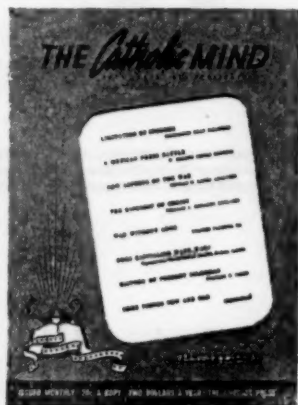
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AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 1, 1944

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WHO'S WHO

BENJAMIN L. MASSE contributes the first of a series of articles on the social Encyclicals in which the Popes, from Leo XIII to Pius XII, have diagnosed the economic maladies of our times. Readers bewildered by the maze of recipes offered for the cure of these ills may find the Papal analysis so penetrating that they will be moved to organize study clubs to ponder and try to apply them. . . . MRS. CATHERINE E. DONOVAN, an ex-working-mother, of Florence, Mass., tells how she learned the solution to the feminine problem of bread-winner vs. homemaker "out of the mouths of babes." . . . JOHN LOUIS BONN's history, before his recent enlistment as Naval Chaplain, is a confession of faith in the "things that do not matter," discussed in this issue. His experiences included: Professor of the Philosophy of Literature at Boston College, director of the School of Drama there, Assistant Director General of the Blackfriars, member of the Executive Board of the National Catholic Theatre Conference, and President Emeritus of the Boston Catholic Poetry Society. He is also author of *So Falls the Elm Tree*, *Canticle* (poetry) and *And Down the Days*. . . . JOHN J. M. RYAN, who tells Americans about the hitherto unpublicized work being done in Ireland's homes and communities for direction and guidance of youth, lives in County Dublin, Ireland. . . . E. R. S., engaged in research at Detroit University, presents further evidence of Papal insight into modern trends in his account of Pius XI's early warning against the dangers of Mussolini's Fascism. . . . REV. GEORGE O'NEILL, S.J., professor at Corpus Christi College, Victoria, Australia, concludes his article on the anti-democratic elements that are to be found in Shakespeare.

COMMENT ON THE WEEK

Wanted—Leadership. Whatever may be the ultimate military and political results of Hitler's sweeping into Hungary—whether resistance will assume the proportions of real warfare; whether possibly the advancing Russian armies may be welcomed as liberators from the Nazi yoke—are contingencies that only time can make clear. But one point in all the Balkan confusion that is as clear as sunlight is a disheartening one: it is Russia that is setting the pace. We can and do thank God that she is setting the pace in the field, but the very fact of her military triumphs puts her in a position where she can more and more control the political stage, too. Nations and humans being what they are, it is inconceivable that she will not yield to that temptation more than she has already done, unless she hears soon and strongly from her sister United Nations a clear and vigorous statement that we mean to adhere to the mutually agreed provisions of the Atlantic Charter. Time is truly and alarmingly a-wasting, and the new Europe is crystalizing before our eyes. Mr. Hull stated at a press conference on March 21 that he is preparing a radio address for the near future in which he will deal with the Atlantic Charter. We urge him and the Administration with all our earnestness to let the nation and the world know then where we stand with regard to Russia's demands, with regard to unilateral settlement of boundaries, with regard to action that affects all the United Nations being taken by one without consultation. The nation is clamoring to know what Cairo and Teheran meant. It is no longer sufficient to adhere to general terms. We need strong leadership in foreign policy and we need it now.

U. S. of E. When Senator Wheeler and the *Times* of London rub noses on a particular proposal, then it is time for the rest of the world to rub its eyes. In a recent statement Mr. Wheeler denied that he was indifferent to the problems of the world. But he wanted Europe to solve its own problems, as the United States should solve its own. For that reason, a United States of Europe (excluding Great Britain and the U.S.S.R.) was wholly acceptable to the Senator. On March 20, the *Times* stated editorially that the principles of the Atlantic Charter could be applied only through the formation of a United States of Europe. In the opinion of this leading British newspaper, the division of the Continent into many small states is "incompatible with the military security and economic well-being of the European peoples." Europe's needs call for permanent common military organization, permanent common economic union and common planning. Obviously the special appeal of this plan is on totally different grounds in each instance. But it has been advocated by more than one political thinker

during the past twenty years. It would be unfair, therefore, to label the idea of a United States of Europe as a British scheme because the *Times* is for it, or to call it a plot of the isolationists because Senator Wheeler has given it his blessing.

Long Road. It may be just as well that we are facing severe problems of international cooperation while the war is still in progress. During the last war, too few people had any realization of the almost insuperable problems that were to confront the delegates at the peace conference. Today we are of necessity much wiser. We hardly needed an editorial in the London *Times* to warn us that it is one thing to formulate an Atlantic Charter guaranteeing the sovereignty of all nations, and yet another thing to apply that Charter to the conflicting demands of nations and minorities throughout Europe. Merely to enunciate an Atlantic Charter is not to solve the age-old problems of European boundaries. On the other hand, the existence of such problems is not a convincing proof that international cooperation is an impossible dream. It took more than a declaration of law and order to induce the romantic individualists of the Wild and Woolly West to forsake their six-shooters. Dueling, as a means of determining justice, was a long, long time a-dying. The establishment of law and order within a nation is a slow process, a never-ending process. The establishment of law and order among nations is a still more difficult, still slower process, but well worth all the trouble, the patience and the pain. "In the fundamentals of international relationships," wrote Sumner Welles, "there is nothing more fatally dangerous than the common American fallacy that the formulation of an aspiration is equivalent to the hard-won realization of an objective." Our soldiers on the fighting fronts have already learned that lesson. They would not have learned it if they had quit before the enemies' first counter-attack. Soldiers on the peace front have yet to learn the lesson.

Finland. In less desperate circumstances, Americans generally would be inclined to approve Finland's rejection of Russia's peace terms. The terms are harsh. Finland asked for an opportunity to present her own views. Russia insisted on the acceptance of the terms without further discussion or clarification. Finland refused to accept them. Russia immediately served warning that by this action Finland "has taken upon itself full responsibility for what will follow." What will follow is undoubtedly heavy bombing, more extensive fighting until Finland is completely conquered or brought to a condition in which the Finns will simply have to accept any conditions the Russians see fit to impose. Most probably such future conditions will be still harder

than present ones. For that reason alone the United States has been advising Finland to accept the present terms. Since the "Finnish Government's persistent and earnest aim is the establishment of peaceful relations," we may still hope that American good will towards both Finland and Russia may effect an honorable and acceptable settlement.

Campaign Issues. According to a report to the *New York Times*, Wendell Willkie told an audience at Ripon, Wisconsin, that "it was the chief function of a political party to stand for principles instead of being merely a vehicle for men who want power." Speaking at the birthplace of the Republican Party, and on the ninetieth anniversary of its founding, he reminded his hearers that this doctrine belonged to the true Lincoln tradition. Later in the day, before another Wisconsin audience, the 1940 Republican standard-bearer explained more precisely what he had in mind. The Republican Party, he said, must choose one of three courses. It can attempt to return "to a narrow nationalism and economic toryism"; it can avoid taking any stand on the great basic issues of the day; or it can meet those issues and advocate "cooperation with other nations in maintaining a just and permanent peace" and retention "of all social advances and protection of human values." This is a good summary of the choice which faces not only the Republicans, but the Democrats as well and, indeed, the whole country. The danger is that the politicians of both parties may elect the second of Mr. Willkie's possibilities and avoid taking honest, clear-cut stands. In that event, of course, the voters will be deprived of all chance to determine their destiny. Whatever be the results, favorable or unfavorable, for their respective campaigns, it is well that all the candidates bring debate on these issues out into the open.

Youthful Justice. For some undiscovered reason, one of the national picture magazines decided to ask a group of boys aged ten to thirteen: "If you captured Hitler, what would you do with him?" The answers ranged from punching him in the nose and beating him up, to killing and torturing him and cutting him up into small pieces. Only one of them thought that "We Americans just don't do that sort of thing." No, the youngsters are not blood-thirsty but, like their elders, they have confused notions of justice, hatred and vengeance. Instinctively they know that Hitler deserves punishment. They have an instinctive hatred for the deeds that he has done and the doctrines that he has spread. Like their elders, they must add reason to instinct and realize that in civilized society the administration of justice must be in authorized hands; and when authorized justice inflicts the supreme penalty for crime, it is traditional to add: "And may the Lord have mercy on your soul." In this connection it is interesting to note the statement of an Associated Press reporter, that "except for brief flashes, few fighting men know hate or fury."

Future of Small Business. At a recent dinner meeting in New York City sponsored by the American Business Congress, a notable group of speakers, including Vice President Wallace, Senator James E. Murray, Judge Thurman Arnold and James B. Carey, CIO Secretary, discussed the prospects of small business enterprise in the postwar world. There was fairly unanimous agreement that if the private banking system failed to satisfy the credit needs of small business, the Federal Government would have to assume that responsibility. This, of course, it has been doing during the war through the Smaller War Plants Corporation and the Reconstruction Finance Corporation. Several speakers emphasized that only a vigorous enforcement of the Sherman Anti-trust Act could protect small business from the monopolistic tendencies of big business. It was pointed out, also, that technological advances ought to be made more available to the little fellow than is possible under our present patent laws. But more important than these observations was the general recognition that only in an economy of full production can small business hope for a prosperous future. More and more, all postwar discussions resolve themselves into this: the necessity of assuring prosperous conditions in which output and jobs will be plentiful. In such an environment small business can and will flourish. But such an environment will not result automatically, as the Truman Committee would have it, from "economic trends."

Revival of the League. Criticisms of the League of Nation's troubled history are indispensable in any plans for the League's rebuilding. Such criticisms are particularly valuable when they come from those who have already taken active part in the League's affairs. Considerable interest, for this reason, attaches to an analysis of the League's weaknesses which was given recently at a meeting in London of the International Christian Democratic Union, by Prof. Vladimir Slavik, of the Czech Foreign Office. Dr. Slavik, who had been an official of the League for eight years, believed that the League could and would be reconstituted, but must be definitely freed of some of its defects and certain elements which were inimical to its well being. The League, he maintained, was injured by the belief that States could take part in it without limitation of their sovereignty—an unreal belief, in view of existing treaties, conventions, etc. The League was hampered by the well-nigh impossible task of "reconciling the great States, with their vaster interests, to a system giving them only the same voting power as the very smallest," as it was by the unanimity rule, which kept the great States secure from interference. Dr. Slavik proposed for consideration a possible division of the League into an Old World and a New World section, each with its own Assembly and Council, but united by a common Assembly and Council. Whatever theories may be adopted, the heart of the League question remains the reconciliation of the large Powers with the small, in one common workable international organization.

Feed Europe. We should like to continue to keep before you what is happening to the starving millions of our occupied Allies. Here is the latest information, as contained in a release of the United Nations Information Office: 32,000 kilograms of Belgian margarine was confiscated for the German troops; last December the Reich requisitioned from France 80,000 tons of wheat, 40,000 head of cattle; Norwegian fish-production has been so cut into that there is a great lack in that country. Moved by Norway's plight, the Swedish Government has appealed to the Allies to be granted increased facilities to ship foodstuffs into Norway, both from her own limited stores and from supplies that must come, she says, from the West, if Norway is to be saved from starvation. A speaker in the Swedish Second Chamber declared that a refusal by the Allies to see the Swedish viewpoint "would hardly harmonize with the ideals of Western civilization, or with the humanitarian traditions which have played such a prominent part particularly in American history." Thus we are reminded once more, by events and by a foreign spokesman, of the duty that lies clear before us.

"Rarum Carum vs. Carum Rarum." The principle that the value of an article diminishes with its commonness, can be carried too far. Hen's teeth are rare but, for all that, they are at present a drug on the market. Campaign ribbons may be common, but that does not make them cheap. The dispute as to whether our military commanders are not too liberal with their awards somewhat overlooks this point. Surely, even a pre-Pearl Harbor soldier can carry his modest ribbon without fear of ridicule. For he will be remembered as the soldier who went into maneuvers in the days when a stick was labeled "gun" and a truck carried the crudely painted sign "tank." He had to reflect that he was preparing for a life-and-death struggle, with this grim evidence of his country's unpreparedness before his eyes. If the Government passes out different grades of medals, it also mints coins of differing value, from the copper Lincoln penny to the gold double-eagle. Those who attach undue significance to ribbons and medals without distinguishing between the high and the low have only themselves to blame. Meanwhile men will continue to fight courageously and die gallantly "just for a ribbon to hang on their coat"—or rather for the recognition of devotion that ribbon stands for.

Shell Game. Manpower problems multiply. The War Manpower Commission has discovered a shortage of egg-breakers. Dehydrated eggs are shipped to our fighting forces, and so the United States Employment Office is taking applications for 400 experienced egg-breakers. We have no intention of smiling at the need, but we did wonder what universities gave the aspirants courses in the fine art. We wager that somewhere in the land there is a professor whose heart beats fast with hope that his students will predominate among the 400 chosen to crack the eggs that will feed the men who will crack Hitler.

UNDERSCORINGS

LENTEN letters of the American Hierarchy express anxiety for the welfare of the Holy Father and urge prayers for his safety.

► Two notable Bishops died within the past fortnight: Most Rev. John B. Peterson of Manchester, N. H., and Most Rev. William R. Griffin of La-Crosse, Wis.

► A direct bomb hit on their convent in Rome took the lives of eight Sisters of the Sacramentine Community on March 14, according to a report in the N.C.W.C. *News Service*. On the preceding Sunday, the fifth anniversary of his coronation, His Holiness, Pope Pius XII, provided 50,000 warm and substantial meals free of all charge for the refugees and homeless of Rome. Pope Pius also sent a large sum to his Vicar General for Rome, His Eminence Francesco Cardinal Marchetti-Salvagiani, for the relief of the poor and needy.

► *Religious News Service* brings word that the Holy Father has appointed the Bishop of Münster, Germany, Most Rev. Clemens August Count von Galen, an Assistant at the Pontifical Throne. Bishop von Galen has been an outspoken critic of the Nazi regime.

► The Office of War Information reports that all committees organized in Italy to aid Fascism's victims have chosen priests as chairmen.

► Next May the Catholic Bishops of Germany will hold their annual conference at Fulda. This important meeting will devote special attention to the reorganization of parish life in the bombed areas.

► The House of Commons in London is debating the religious aspects of the new Education Bill. Most Rev. Henry W. Marshall, Bishop of Salford, says of the Bill in his Lenten Pastoral: "It is evident that a powerful element is pressing this Bill in Parliament. Certainly the masses of the people are not urging this Bill on Parliament. Apart from Catholics, the people are not one bit interested in it."

► In Mexico City the National Sinarchist Union has announced that it will take no part in Mexican politics as long as the following rights are denied to the people: the right of Mexican citizens to elect their government; the right of parents to educate their children; the right of the Catholic Church to act freely; the right of the peasants to absolute ownership of land, and of workers to enjoy real organized protection. The Union is forwarding its plans for improving the welfare of the Mexican people through a Christian social order.

► Ciudad Trujillo, in Santo Domingo, has laid the cornerstone for a gigantic American monument to Columbus. The monument will be capped by a lighthouse to guide mariners in the Caribbean.

► The Marquette League for Catholic Indian Missions asks special prayers and acts of self-denial during Lent for the benefit of the Missions.

► Anne O'Hare McCormick, distinguished writer and foreign correspondent, received the Laetare Medal at the University of Notre Dame on Laetare Sunday. The medal is annually awarded to an outstanding member of the American Catholic laity.

THE NATION AT WAR

THE week ending March 20 has seen one of the most important victories the Russians have won.

Three Russian Army Groups, designated as the First, Second and Third Ukraine Fronts, in order from north to south, are engaged in the present campaign. In the past seven days, the First has made only slight advances, near the headwaters of the Ukrainian Bug River. The Germans, while retreating, are going back slowly in this sector and are apparently under control.

The Second Ukraine Army Group has crossed the mid-section of the Bug River and has gone far beyond it to the next river—the Dniester. They have even crossed the latter and have just entered Bessarabia. This is a province claimed by both Rumania and Russia, and has at one time or another been incorporated in the territories of each. The Germans haven't this advance under control.

Over the south part of the Bug River, the Third Ukraine Army Group has not succeeded in crossing. It is held. Some Germans are still fighting on the far side of the river. In this area the Russians claim to have encircled and wiped out three German divisions, less a few who, they admit, have escaped. The Germans report that only one division was surrounded and that it fought its way out, bringing with it all of the wounded and a considerable number of prisoners.

As in the Korsun campaign of last month, it is impossible to determine the real facts as to this incident at this time. As the fighting has been severe, both sides have probably lost heavily.

Although Russian gains are spectacular only in the center, this does not change the fact that the Ukraine is being rapidly cleared of the Germans. In north Russia there has been no change in the situation. There has been fighting, but neither side has gained.

Far away from Russia, on the border between India and Burma, there are also three campaigns. The front here is nearly 600 miles long, just about the same as in the Ukraine. But the opposing armies are not huge in southeast Asia, and the three places where fighting is occurring are separated by jungle-covered mountains.

In the north, American-trained Chinese troops, together with a small American contingent, are building the Ledo road eastwards. In one month it has moved forward about forty-five miles, or an average of a mile and a half a day. However, this is fast for a construction gang building a road through jungles and mountains.

In the south, at the other end of the 600-mile front, is Arakan on the coast. After over a month's continuous fighting, the battle line has changed slightly in favor of the British.

In the center of the line, the Japanese have just started a brand new campaign leading into the Indian state of Manipur. Five Jap columns are moving into this state, which is about the size of New Jersey. It is too early to determine how this will turn out, for the Japs have not yet met the main British opposition. COL. CONRAD H. LANZA

WASHINGTON FRONT

IT was somewhat of a new departure, and on the face of it a yielding to the pressure of criticism, when the State Department consented to release its recent summary of previous commitments on foreign policy. It was the obvious purpose of this move to show that those commitments had not been abandoned. Thus there was nothing new about the various points made. In fact, they were merely a set of quotations from speeches and statements made in recent months by the President and Mr. Hull.

But there was probably another motive behind it besides the obvious one of showing a continuity of policy. That was to answer the recent curious outbreak of whispers, not in print, to the effect that Britain and ourselves were getting ready for a negotiated peace with Germany, on the ground that a proper balance of power could not suffer a strong Russia any more than it could suffer a strong Germany.

Moreover, besides this assurance to the nation and to the small countries, there was undoubtedly still another purpose, since all good diplomacy strives to do several things at once. This was to serve notice on Russia that we still hold her to the Atlantic Charter and to the Four-Power Moscow declarations. There was certainly need of such a notice.

When all that is said, however, there still remains a doubt. This is being written just after the statement of Mr. Hull was given out, but it does not require much prophetic ability to foretell that the critics of our foreign policy in this country will not be silenced by it. They will point out that each of the points mentioned deals with generalities. What, they will want to know, are we going to do about De Gaulle, about Badoglio, about Eire, about Finland, about Poland, about Tito in Yugoslavia, about Franco? A foreign policy in action demands clear objectives on such concrete matters as these as well as clear statements of general principles.

I am not in a position to know what the State Department's answer to this further criticism is likely to be, but one can always hope that it will not be that these are state secrets. Hitler and Stalin, it will certainly be said, can have such secrets, but our objectives must be explicit if we are to hold the allegiance of the weaker nations that we need so much.

In spite of this weakness, however, Mr. Hull's statement had this advantage for the country and the world. Every declaration of general principles is a self-commitment to a particular policy, for it can always be said that on some concrete issue the principle binds to a certain line of action. Hence the Secretary of State, when queried on some special case, can always point to the principle, and the country itself can always demand that the principle be honored. It still remains true, even in diplomacy, that the general includes the particular. The Atlantic Charter still binds us and our allies.

WILFRID PARSONS

ECONOMIC LIBERALISM IN THE MODERN WORLD

BENJAMIN L. MASSE

(Article I of a series on this subject)

ONE night some years ago a group of us sat around discussing *Quadragesimo Anno*. As was the custom in our informal study-club, one of the members had initiated the discussion by reading a short paper on a section of the Encyclical. But that night something had gone wrong. The paper, which we had all looked forward to since it dealt with Pius XI's resumé of his Predecessor's solution of the social problem, proved a pretty sour disappointment. The situation might well have been very embarrassing to the author—a college graduate and an official of one of our great corporations—if he had not laughingly confessed that the Pope's thought and style were too much for him. "How in the name of Heaven," he inelegantly asked the rest of us, "can I explain to you gentlemen what *Rerum Novarum* accomplished when 'it boldly attacked and overturned the idols of Liberalism' if I haven't the slightest notion what Economic Liberalism is?" And heads nodded in sympathetic understanding all around the room.

In the social Encyclicals of Leo XIII and Pius XI, the concept expressed by the terms Liberalism or Individualism is so essential to an understanding of Papal thought that to misunderstand it is to miss one of the capital points in the Encyclicals. All too frequently today good people can be found supporting an economic policy which has little in common with the doctrine explained and recommended in *Rerum Novarum* and *Quadragesimo Anno*. The reason for this is, I think, that many religiously-minded people, like the confused speaker at the study-club meeting, "haven't the slightest notion what Economic Liberalism is." The purpose of this paper and those which will follow is to try to clarify this essential idea.

Economic Liberalism is a theory according to which the sole regulating principle of economic life is the market-place. Sometimes called Individualism, *Laissez-faire*, or the economics of the Manchester School, it arose originally in France during the eighteenth century as a reaction to the prevailing Mercantilist System. In one form or another, Mercantilism—which was based, among other things, on the idea that the production and distribution of wealth are of such primary concern to the community that they must be regulated by the public authority—was very old in Europe. In the beginning, the regulatory function was performed by city governments and merchant and

craft guilds. Later, with the rise of national states, kings and their ministers became the arbiters of economic activity.

This was the system against which a group of French thinkers, called Physiocrats and led by François Quesnay, revolted. Arguing that farming and mining produce the real wealth of nations and that manufacturers and traders do not create but merely transform wealth, they called upon governments to stop regulating manufacturing and trade. Such regulation, they said, was detrimental to agricultural and mining interests. *Laissez faire*—let things alone, keep hands off—became their slogan.

The theories of the Physiocrats were taken up by a Scots philosopher named Adam Smith who, after rejecting the superiority of agriculture over industry, scientifically expanded the doctrine of *laissez faire*. So well did he do the job that his *Wealth of Nations* became the bible of capitalism and for a century and a half colored the economic thinking of the entire Western world. Only within recent times has it lost its preeminent position, and it still retains faithful followers both in the marts of trade and the halls of learning.

For our purpose here, it is sufficient to say that Adam Smith underlined the *laissez-faire* doctrine of the Physiocrats. He pleaded for the removal of all restrictions on the economic activities of individuals, for the destruction of monopolies, the abolition of restraints on trade, the abdication by the government of all economic activities except the negative activity of policing contracts and preventing monopolies and excesses dangerous to the freedom of individuals and the state. As far as possible he wanted conditions to be such that each individual could follow his economic interests without undue interference, believing that thereby the stimulus of competition would increase wealth and lead to the material well-being of society. Opposed to Mercantilism as the natural to the artificial, this system was thought to be grounded on "laws," as the science of physics is, or the science of biology, with which men might interfere only to their misfortune.

These captivating ideas found ready acceptance among businessmen and economists. The businessmen were naturally gratified to learn that scientific thinking consecrated their feverish pursuit of profits; and the thinkers were dazzled by the realization that the natural laws of economics had finally been revealed. In the footsteps of Adam Smith fol-

lowed David Ricardo, Jeremy Bentham, the Mills, Herbert Spencer, Richard Cobden, John Bright and many another. They enthusiastically agreed that the "greater good of the greater number" could be most efficiently promoted by granting wide freedom to business enterprise and the lust for profits; that the obvious way to bring this about was the adoption of the policy of laissez faire; and that this policy embraced, as foundation stones, freedom of trade, freedom of contract, freedom of competition, free working of the "laws" of supply and demand, without interference from the state or from organized social groups. With the law of supply and demand, the market-place, functioning as the regulating principle of economic activity, with men urged on by "enlightened self-interest," society would achieve that pre-established harmony envisioned and intended by a benevolent God.

In 1891, looking back over a century of laissez-faire capitalism, Pope Leo XIII bluntly wrote:

After the old trade guilds had been destroyed in the last century, and no protection was substituted in their place, and when public institutions and legislation had cast off traditional religious teaching, it gradually came about that the present age handed over the workers, each alone and defenseless, to the inhumanity of employers and the unbridled greed of competitors. A devouring usury, although often condemned by the Church, but practised nevertheless under another form by avaricious and grasping men, has increased the evil; and, in addition, the whole process of production as well as trade in every kind of goods has been brought almost entirely under the power of a few, so that a very few rich and exceedingly rich men have laid a yoke almost of slavery on the unnumbered masses of non-owning workers.

And in a blazing Encyclical, the tired, white-haired Vicar of Christ scorned the teachings of Economic Liberalism, scorned also Marxian Socialism—the terrible extreme begotten by the excesses of laissez faire and enlightened self-interest—wept bitterly over the sufferings of the exploited masses and pointed out to them, and to their employers, the true principles of economic life.

But Pope Leo, grand old warrior that he was, was not content with edifying generalities. With scant regard for the Captains of Industry and the Lords of Finance, as well as for their well-intentioned but superficial academic allies, he struck down, in the name of natural law and the law of Christ, three basic heresies of the Liberal credo—free competition, freedom of contract and the stultification of the State.

Like all reasonable men, the Pope was not unaware of the benefits, both individual and social, of personal initiative, and he recognized that competition, within due limits, is a principle of progress. But the excesses of unbridled competition shocked his sense of justice and outraged his spirit of charity. Choosing his words carefully, he spoke, in the passage quoted above, "of the unbridled greed of competitors," which was a polite way of saying that the morals of the market-place where competition alone held sway were the morals of the jungle.

Forty years later, Pius XI returned to this teaching in the following notable passage:

Just as the unity of human society cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this tainted source have proceeded in the past all the errors of the "individualistic" school. This school, ignorant or forgetful of the social and moral aspects of economic matters, teaches that the State should refrain entirely in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world.

Similarly Leo XIII attacked the Liberal doctrine of freedom of contract, which had been used by employers not merely to exploit the masses of workers but even to justify the exploitation. That doctrine he sketched in these words:

Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due; but not under any other circumstances.

To this reasoning the Pope objected primarily on moral grounds, pointing out that, since a man is bound by serious obligation to preserve his life and health, he cannot accept a wage insufficient for these ends.

Let the workingman and employer [he explained] make free agreements, and in particular let them agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.

If Leo XIII had done nothing more than condemn, on moral grounds, the Liberal concept of freedom of contract, this alone would have been sufficient to destroy the basis of laissez-faire economics. If wages, which are the chief item in the costs of production, are not subject solely to competition and the law of supply and demand, then obviously free competition in the market-place cannot be the only regulator and principle of economic life. The basic idea of Liberalism, that economic life is governed by "laws" as immutable in their working as the laws of physics or biology, that one of these laws, the law of supply and demand, automatically regulates wages and prices, was thus dealt a mortal blow. The way was open for labor unions and public authority to intervene in the whole economic process.

Finally, in rejecting the Liberal concept of the State as a mere policeman, Leo XIII completed the rout of Economic Individualism. The laissez-faire system arose originally as a protest against excessive State domination of industry and commerce during the Mercantilist era, and none of its dogmas was more fondly cherished than the belief that all positive State intervention in the economic process

is always and necessarily bad. Hence the insistence on the exclusively private character of property ownership and the unrestricted freedom of the individual to do as he pleased with his possessions.

At the time Leo wrote, the exaggerated position of Economic Liberalism on private property and the State was being sharply challenged by the equally exaggerated doctrine of the Marxists. Between the Socialists and the advocates of laissez-faire, the Pope walked the *via media* of Christian tradition and common sense.

Against the Socialists, he vindicated the right of private property and denied the competence of the State to interfere unduly with the rights either of individuals or of private societies.

Against the Economic Liberals, he stressed that property had social as well as individualistic aspects, and that the State, as guardian of the common weal, enjoyed the right to intervene in economic affairs to whatever extent might be necessary to protect individuals and classes against injustice and to assure "public well being and private prosperity." The poor, he explained, especially needed the help of the State, "and the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them."

What he meant by these "general laws" we today would call social and labor legislation. The State must see to it, he said, that workers receive a just share of the wealth they help to create, that they be decently housed, nourished and clothed, that employers do not lay on them unjust or degrading burdens, that the hours of work should not overtax their strength, that children be not employed before their minds and bodies are sufficiently developed, that the health of women and children in industry be especially safeguarded. Finally, the Pope exhorted the State to remove the causes of industrial strife, "which is injurious to trade and to the general interests of the public," and to control it when it occurs.

This teaching was not, of course, very enthusiastically received by those who had profited from the old system, not excluding some Catholics. In general, however, *Rerum Novarum* made a good impression. It reminded a materialistic generation that economics was subject to the law of God.

Several years ago, Sir Josiah Stamp, well-known British economist, wrote:

In one hundred and fifty years, economic laws were developed and postulated as iron necessities in a world apart from Christian obligation and sentiment. The early nineteenth century was full of economic doctrine and practice which, grounded in its own necessity and immutability, crossed the dictates of Christian feeling and teaching with only a limited sense of incongruity and still less of indignation.

It is to the eternal credit of Leo XIII that he saw the incongruity and expressed his holy indignation in one of the noblest documents of an ignoble century. After *Rerum Novarum*, no God-fearing man could honestly continue to defend, much less to practise, the brutal dogmas of Economic Liberalism.

LOOK HOMEWARD, WORKING MOTHER

CATHERINE E. DONOVAN

MANY attempts have been made to persuade the working mother that the rightful place for her is the home. Editorials, sermons, magazine articles, even books have been written on this subject. More often than not they were written by capable authorities. Yet they were written by those who stood outside looking in. For this reason they have failed to attain their end, which is to convince mothers that they should return to their homes and their children.

I write as one who knows. For I have been one of those mothers, tagged with that harsh sounding phrase, "a working mother." In fact I am a pre-Pearl Harbor working mother. For three years I have brought home my weekly pay-envelope. During that time only the Lord knows how many arguments have been aimed at my head, urging me to give up my job outside the home. I have heard more quotations than a stockbroker hears in a lifetime on Wall Street. Most of them were impressive. But no single one, nor all taken together, managed to separate me from my job. Yet today I am back in my home, living as a mother in the true sense of that word. I feel that the story of my conversion is the secret which alone can open every working mother's heart that she may see the light.

My profession or job, as you may call it, was nursing. I was a graduate nurse before my marriage. For the twelve years of my married life I used all the benefits of that profession to raise my three children: Kevin, aged ten; Maureen, eight; Kathleen, five. Financial difficulties, which came upon my husband three years ago, forced me to return to nursing for money. During these three years no one could see anything to criticize about the manner in which I cared for my children. They were always clean, well-dressed and well-mannered. My outside work was always performed over and above the duties to my home. God had blessed me with a surplus of energy. He had also endowed me with a love for the sick. I felt re-created when answering calls to the hospital, even after days of scrubbing and cooking at home.

But of late my weekly envelope has not been so needed. My husband has regained his position as provider for the family. His salary, though meager, is sufficient for us to make both ends meet. Still, the thrill of nursing plus the money involved continued to drive me on. It drove me on to the crisis of my life. For my husband began to resent, and rightly so, my being apart from him and the children. Little sparks of friction flashed up more frequently. My husband became more insistent that I give up my career. The crisis had to be faced. It was. It was met and solved, not in a matrimonial

court standing before a judge, but in my own home, sitting about the kitchen table.

On a certain Sunday we had as our guest at dinner a priest before whom I laid my problem. The priest diplomatically sided with my husband. I was then made to feel that I was a weak sister trying to do battle with two of the stronger sex. Seeking to win sympathy for my own cause, I suggested that we put the question of whether I should stay at home or go to work up to the children.

I first asked Kevin, aged ten, as to his choice. Being pulled forward into the focus of all eyes for the first time, he became embarrassed. He squirmed, placed one foot on top of the other in the shape of a letter "T," jerked simultaneously at his necktie and belt and proceeded to side with his father. I was quick to ask him "why?" After parrying his answer "Cuz" several times with my own "Cuz why?" I found that he wanted me at home for his meals. I reminded Kevin that he had never come home without finding his meals standing waiting for him on top of the stove. He admitted that. I breathed freely again. Then his words of explanation fairly struck me between the eyes. He said that the meals, though the same, never tasted the same when I wasn't there. The little plaint from the child's heart was like a key throwing open the doors of my heart. I saw it now as Baltassar saw the handwriting on the wall. In place of the sign *home* I had hung up the sign *restaurant*. That was all my home meant to Kevin—the place where he got his meals.

Psychologists may be better able to explain the effect which a mother's presence has upon a child's little appetite. But I think that all our adult conviction that "no one can cook like mother" is traceable to our first impressions in childhood. We like her prepared foods, such as her apple-pies, because they come into ourselves together with her. Her pies may not take the blue ribbon at cooking school. But they are the best to our way of thinking. The two tastes, namely, love for mother and for her cooking, grow side by side. Maybe I was becoming a psychologist with a mother's intuition. At least I saw that I was denying Kevin that most beautiful heritage of every child. Thus was born my will to tear down the sign *restaurant* from over my table and to replace it with the word *home*.

However, it is hard for anyone, especially a woman, to surrender something which she has kept for three years. I thereupon turned to Maureen, my eight-year old child. Perhaps more from her practice of disagreeing with her brother on principle than from anything else, she said that she wanted me to keep on working. It was a moment of triumph for me. I seized the opportunity to ask her "why?" Her answer came—so that she could have more money for the movies. This was an awful let-down. I couldn't feel any joy at such a reply. Money is no tie to bind a child to her mother. I admitted that. So I gave Maureen her choice of "having all the money in the world without me at home" or vice versa, "having me at home with only the little money we had." She blushed awhile, lifted her eyes from the table, and

confessed: "I would want you home, because I love you."

Convicted by two jurors from a panel of three, I turned my question finally to little Kathleen, aged five, who was then reaching out for her third piece of chocolate cake. Words fairly jumped out of her mouth. It almost seemed that a ventriloquist was using Kathleen's lips as a "Charlie McCarthy." Knowing that my husband is not possessed of such a talent, I stole a glance at our clerical guest. But his mouth was too full of the same chocolate cake to be able to give an intelligible expression. So I knew that my girl was speaking from her heart. She raised her piping voice and kept repeating that she wanted me to stay at home with her. She said that I was all rush, rush, rush, saying all the while "ge-bye, ge-bye, ge-bye." She didn't want to cry any more. But each time I left her heartbroken, as I went flying out of the house, saying only goodbye on my way to the hospital. I was acting like a sudden squall descending on a placid pool. The little tot's emotions were being storm-tossed every day by my rush and farewells. Such disturbances could not be good for Kathleen at her tender age. They would grow with her years, producing such tragedies as we so often see in this "juke-box, hep-cat" age. This awful thought made me shiver. Looking like a soul that has just seen herself in a crystal ball, I turned to my husband and to the priest and choked: "You win. From now on it's home for me."

That night as my children, in nighties and bare feet, came to my knee to recite their prayers before going upstairs to bed, I looked down into their eyes and all but wept. I saw there that which I stood to lose—their love. And all this just for the sake of a few extra dollars. They would never learn to love one who loved her work more than themselves. They could not give back to me anything but what I first gave to them. They were then giving me their prayers for they were what I had given to them. So it is throughout life. A mother receives only what she has first given to her children. In a flash I saw all the working mothers giving cold cash to their children. In their old age their children would give them cold cash—if they had it. But love, without which old age is agony, was not to be in the exchange.

Most working mothers are real mothers. The mothers who really love their children are more common than the monstrosities who turn their children out into the streets where they can forget them. Yet these good mothers are being lured from their homes today by the sight of money dangling before their eyes. I would be a liar if I said that money does not attract me any longer. The thrill of nursing is still gripping my heart. But I have learned my lesson. I came to realize more intimately than I ever did before the words of Our Lord Who said: "Thou hast hidden these things from the wise and the prudent, and hast revealed them to the little ones." My children gave me wisdom. I now offer my example to all working mothers, to let them know before it is too late. Let the children speak. They say: "Mother, we want you home."

THINGS THAT DO NOT MATTER

JOHN LOUIS BONN

NOT so many months ago, before I put on the blue uniform which I now wear, I began suddenly to realize that my entire life was dedicated to three things which made no earthly difference to anybody. It was not exactly new knowledge so much as a new realization; and it was that realization which made me stay out of the service without many misgivings for the year and a half before I actually swore my oath, precisely because I felt that these three things were tremendously important and that as long as they could continue and as long as I could continue to fight for them, I should not desert them. When at last two of them crumbled under me and the third could be effected best in the active work of the Chaplaincy, I went gladly down to Causeway Street and became a sailor.

Now I knew very clearly what did matter—frugal comfort in living, security, life, money, food, shelter. I knew that it was more important for the majority of the people with whom I lived and worked to have a Buick than a baby. I did not approve of this, of course, but I perceived it. It was a necessary concomitant of the civilization of which I was a part. And I knew, as everyone else knew, that three rather minor appendages to living, rather nice to have, certainly, and respectable too, and possibly even in certain instances profitable in a good business way, were a cultural education, the pursuit of literature, religion.

Yet here I was, a college professor, a writer of books, a priest. I was, in the opinion of the majority of my neighbors—a class which includes high-school scientists, big-businessmen, liberals, materialists, progressive educators, the sixty-percent “no-religionists,” philistines and such fauna—at best a kind of butterfly and at worst a kind of barnacle. Most of my acquaintances did not resent me. They were too liberal for that. A great many of them rather respected me, since they were liberal enough for that too. Nearly all of them were rather kind to me and some of them even exhibited me slightly to their friends at house-parties in the Berkshires and afternoons on Beacon Hill, where I had rather indistinct impressions of being bottled and labeled. They took me seriously too, and, unhappily, I liked them all very much; which, at times, made it difficult for me to remember that in open hostility would lie my only valor.

Of course I had a singular disadvantage. If I had represented only one of the things which do not matter, if I were only priest or merely poet or simply professor, my life would have grooved itself nicely. I might even never have known my enemies and gone buzzing about in my void. As a priest I might have sat secure in a parish and

scarcely ever spoken to a Protestant. Indeed, even now, when I mention some of my separated friends to my religious brethren they are inclined to ask: “But how do you know them? They aren’t Catholics, are they?”—which is the Ghetto Complex which I may forget to get around to later. Or if I had been a professor I might have dug me a niche in the brick walls of the New England Classical Association and never even have given up my chair, as the get-out-from-unders did, for an instructorship in Sociology. Or if I had been a poet—I do know some other poets; there is one in Boston and another one in Arlington, Virginia, and a little nest of them, I am told, in Chicago, a city in Illinois—I could have been a part-time poet like the rest of them, and sold socks for my budget. Then, in any one of these cases, I might never have realized so utterly and completely the expendability of any one of those occupations.

Hence, from Ottumwa, Iowa, which is a Naval air-training station situated nineteen miles from the nearest small town, to which I have been sent for the adequate reason that before I joined the Navy I had never lived more than nineteen miles from the Atlantic Ocean, I am writing these words to explain the way I feel about these three things in particular—Art, Education, Religion—what I thought about them before, what I think should be remembered about them now and what I hope will be kept and what destroyed after those of us who happen to survive come home again. Many of these things which I shall write here will be only my own opinion, but most of them will be more than that, I hope, because one discovers shortly after leaving Boston that the world is a wide and wonderful place filled with a great number of people. Many of the people have ideas and a quantity of them are volubly vocal.

So I shall come at once to the first of these three unimportant matters—the matter of cultural education. Everybody who knows that the scientific investigator, the laboratory man, is important in the modern College, realizes that the Professor of Classics, of Humanities, of Belles Lettres or whatever you call him, is a weakening survival and a fit subject only for caricature. The very titles of his theses are a dead give away, such as “The Appearance of the Iota Subscript in Pre-Byzantine Manuscripts,” or “Fish-names in the Bestiaries,” or “Misspellings in Old Southern Cook Books.” They show, as does the man himself, who is fuddy-duddy and old-maidish, that there has been no contribution to the classics since 1898, when someone or other discovered a new ablative. Nor is it of world-shaking importance to realize that Gerard

Manley Hopkins derived some of his mannerisms from Skelton and thought it was from Greene.

All of these trivial and insignificant points are matters for scoffing, until your professor of Classics or English Literature is at last reduced to that low place in society which he accepts as his due. He is, in our involved caste system, an untouchable. In a world of active people who have the very good sense to contribute to the welfare of their fellow beings by laying up treasures for themselves upon earth he has no place or part. Stupidly, though he could have made more money, and in an easier way, digging ditches, he has preferred to grub about among antiquities. His only defense is a slightly bewildered retreat into an aloof disregard of his surroundings, and a behind-the-hand whispered reference to sub-intellectuals.

Of course, had he not lost his grip on himself from the constant pressure of big-business advertising, he would see things quite differently. Perhaps he might even remember, as some of his number, to the alarm of the adversary, do remember, that he is dedicated to something intensely worth while. Personally I cannot quite see why it is quixotic to give up one's life to truth, however small the truth. And there are some people who believe that no truth is small, that the world is richer because of the discovery of a truth than because of the making of a dollar, that even the imparting of a truth is worth while. Such, I fancy, is the duty of a teacher. He is dedicated to truth as a poet is dedicated to beauty, as a priest is dedicated to good. Only in a world in which there is no regard for truth, for beauty, for goodness, is his profession absurd; but such a world is nightmare.

I believe then, in the search for truth. I believe that somehow or other the great body of truths which the world has learned through agony must be preserved, disseminated, reawakened. I do not believe that it is particularly stuffy or particularly silly to dig down through manuscripts for any hint or gleam which might have bearing on truth in life. It may seem to be a little odd to care for such things, to sit up half the night in a musty room in the Library, with the fever in one, and the agonizing necessity of discovering something which the world has known long ago and has forgotten. But there are too many of these things. Taken singly they are nothing. Add them into the great pattern, the dazzling shining tradition of the thinking, scholarly world, and they are of tremendous importance.

We call these truths tradition, and we do wrong, for there is no tradition save what has been passed on from generation to generation, and not lost. A tradition is not in books. It is alive and vibrant, living in the race. The tradition of such learning would be something passed on from father to son, from teacher to pupil, accumulating, increasing with the store of world knowledge, until it formed a great world culture. That we have no such great world culture, universal and secure, is due to a variety of causes, each one of which is a sin against the intellect. But these are not the greatest sin. The greatest sin is the sneer of the ignorant, the

crossgrained and perverse disrespect that fools cast upon the scholars. Like small children who do not comprehend, like a bourgeois audience at *King Lear*, they heap upon the thing they cannot understand their offal pile of laughter. They bury it under in laughter. They make it a mound of shame.

Really ignorant men were better, because they were not proud. They had a reverence for what they could not understand. It was not fashionable among them to build up for themselves a barricade of vanity, to think that only what they could do was worth the doing, or to try to make themselves think so.

The search for truth! Any truth. All truth. That is not funny. That is not a waste. It is an economy. Sometimes when I think of the time that the world has spent to arrive at some truths which have to do not only with the body or with the soul, but with the body-soul which is man, I wonder at the idiocy of my day. How it is possible, I think, to be so eager for time and the saving of time and miles, as in the symbol of the washing-machine and the motor car, and to insist that every brat, every moronic brat, discover the history of the race in the limits of New Bern, North Carolina. We pass on to our children the sewing-machine, the diesel engine, the frigidaire; we do not make him invent these things or rediscover electricity. But we are scared out of our failing wits to pass on to him anything intellectual. The world has made a system of education that educates. But our infant must create his own system of instruction out of a welter of impossibilities. The world has been presented with a system of religion which God thought good; but our infant, told none of this, must be left free with nothingness, to choose his own religion "when he is old enough to think for himself." Our parents have suffered and died and dreamed and thought, have lived through rich lives, but they must pass nothing on save the works of their hands—no, not even that, for they make nothing with their hands—with the works of the machines. There is a terrible waste in our time. It is a waste of wisdom. And that is why I believe that the man who preserves wisdom, attempts to pass it on, digs it out, suffers in his poverty for it, stands the laughter of the mob, is holy and somehow sublime.

Now as to the second point, the idea of art, of poetry. Everybody knows that poetry is a diversion, a frill, like a cream-puff. It has no relation to solid diet. It has little or no influence on the lives of men. I have even heard a gentleman whom I had previously respected say that a poem has never saved a soul.

This is, of course, not the view of the poet, but then it is the view of the majority of mankind; so the poet must be wrong. In his wrong-headedness the poet fancies that what he is doing is of the very stuff and essence of life. In his keener moments he believes that a poem is greater than a vegetable, even though that vegetable be a tree, and that God has made a more wonderful thing through man's mind, in creating a poem than in creating a tree, and that He does not entrust such creation to fools. If he feels a little bit let down

when a fellow poet announces the superiority of trees to poems and discovers that the sentiment, which expresses the general view of non-poets toward poets, is rapturously proclaimed and sung as though at last one poet, at least, had been willing to concede the idiocy of his clan, if he actually goes on to become a trifle angry about the whole matter, that is merely another sign of his own confusion, his pitiable uncomprehension.

To him, to the poet, a poem is the height of human speech. His long laborious apprenticeship, his night of agony, his sweat, his passion have been toward the creation of a beautiful thing. He has begun by a discovery of the world, realizing one bright morning that neither he nor the people about him have perceived the fact of creation. Never before has he looked at grass. Grass has been a thing withheld from his eyes. Its texture, its fabric, the intricacies of its design, the subtlety of its odor, above all its significance, have escaped him, as they have escaped his fellow man.

Way back somewhere in the jocosely-called "penny" catechism, he has heard some words—that nature is created in the likeness of God; that it is the duty of man to know God, and that the way to know God is through these likenesses. But if you have never even looked at grass, have never known, have never seen the likeness, how can you rise to the exemplar? Through these things is the proof of God.

The materialistic man talks so much about experience, makes experience so vast a value. But where does experience start, if not in the process of the poet, and how far can it go, save with the intense processes of the intellect? Experience lies not in a multitude of things undigested but in the possession of one thing fully captured and transformed within the mind. It is the poet's duty to have the full experience, to express it fully that he may communicate it fully, to shock into awareness those who cannot see for themselves. He rhythms it out into a pulse-beat that it may be battered into the blood-stream. He pounds its concept into a music that it may sing itself into the will. He fashions it in symbols hard and clear that it may beleaguer the imagination. He points the significance of the symbol that the terrible meaning may be vivid in the mind. He works through all the fibres and fevers of man. He makes a poem.

When he has done all this he has made a beautiful thing. He has not, praise God, made a pretty thing. He hates prettiness as he hates poison. And because of this abiding and holy hatred, his suffering now begins, for he finds that people look upon his beautiful thing much as they looked upon the grass, sightless, mindless. They thought that grass was a thing that you sowed upon the front lawn in suburbia because it set the house off better and because it was not quite proper or quite prosperous to be without it. And they confuse a poem with the kind of thing you hang on the wall inside the house, or bind in limp leather, or give to girl-graduates. A relation with life? The epitome of human living? Who ever heard such twaddle?

(To be continued.)

YOUTH WORK IN IRELAND

JOHN J. M. RYAN



NO apostle of youth in Ireland has yet been raised to the honors of the altar as Italy's Don Bosco has. No Irish priest has, like Belgium's Canon Cardijn, won world renown as a gifted organizer of young workers. If there is a Gaelic counterpart of Father Flanagan, his Boys' Town has not yet hit the headlines.

Do not think for a moment, though, because nothing spectacular has been achieved or because Ireland has so far failed to throw up a youth leader of genius, that Irish Catholics are altogether unmindful or neglectful of their duties towards the men and women of tomorrow.

In countless Catholic homes throughout the land, the first and most essential kind of youth-training is being generously given now as in the past. Irish parents are, on the whole, as anxious as ever that their children should grow up in the fear and love of God, and strive by precept and example to sow the seeds of virtue and to lay the foundations of character. Because it is not exactly front-page news, little is heard of this quiet campaign, though there are some who trace the origin of certain social disorders to an alleged slackening on the home front.

Nor is there much that is spectacular about the steady, constant work being done in the schools by bodies of devoted priests, brothers, nuns and lay teachers who guide the intellectual and moral progress of youth from the attainment of the use of reason until the time for leaving school, and in the case of those who pursue a secondary course, right up to the threshold of the university. Yet it is youth-training in the best sense. Precisely because almost every Irish Catholic boy or girl receives this training in great or small degree, it is taken for granted by everyone and rarely reckoned at all when account is being taken of Catholic work for Ireland's youth.

Perhaps, too, we tend to overlook the work of the home and the schools because in recent years when people speak of youth they usually mean adolescents, those who have left school behind them and are confronted with the task of earning their living or of fashioning for themselves a worth-while career.

However devoted may be the early training, there is need at this stage for special organizations which will provide scope for youth's idealism, initiative and spirit of adventure, and vigorously counteract the many adverse influences to which it is bound to be subjected, especially in our own day.

It must be admitted that only comparatively recently has there been any general realization in Ireland of this need. Indeed, it has taken the shock

of a sudden growth in the number of juvenile delinquents since the beginning of the war to make many understand that we must take adolescent youth far more seriously than has been our wont if we are to ensure that the leaders and citizens of tomorrow will be adequately prepared for their responsibilities.

Some, like Father Devane, S.J., author of *Challenge from Youth*, the most thought-provoking book on the youth question that has yet been produced in Ireland, have boldly suggested that there is need for an Irish youth movement which, using the technique of the modern state but working through the Christian philosophy specially adapted to the lives of organized adolescents, will prove capable of spurring Irish boys and girls to a height of self-sacrifice in the service of God and country.

Nothing in the nature of a great combined movement to organize Catholic youth, such as the American C.Y.O., has yet been attempted in Ireland. There are, on the other hand, a number of Catholic bodies which make the welfare of adolescent youth their object, and it may well be that some kind of federation will yet come about, perhaps sooner than is generally expected, as a result of the growing interest now being shown in the youth problem and the advocacy of this step by prominent Catholic thinkers.

As long ago as 1839, Dean O'Brien of Limerick founded the Catholic Young Men's Society with the object of promoting the spiritual and religious development of young Catholic men. The C.Y.M.S. has concentrated on providing innocent and harmless amusement for its members, and possesses a number of fine halls throughout the country. More recently it has paid particular attention to the wider aspects of Catholic Action and, besides organizing study circles and discussion clubs among its members, has sponsored several successful Social Study Weeks. Despite its best efforts, however, it is inevitable that thousands of Catholic young men remain outside its ranks.

The Catholic Boy Scouts movement claims to be "easily the strongest youth organization in the country, far advanced in bringing discipline and character to the Irish Catholic boy." Scout Troops exist in practically all of the thirty-two counties, but the movement has its greatest strength in Dublin, where the 1932 International Eucharistic Congress was the occasion of a huge influx of members. Of late there have been complaints that the Scouts tend to drift away from the movement at the very age when youth becomes a real problem. This results in a keenly-felt shortage of Instructors and Leaders; and the Most Reverend Dr. McQuaid, Archbishop of Dublin, has made it known that he looks to the secondary schools to make up this lack. "Only when that generous step has been taken to supplement the confidence of parents will the Scout organization flourish, as I wish firmly that it should," said his Grace. The parallel organization for girls, the Catholic Girl Guides, in an attempt to provide for a similar lack, lately formed a section of *Muireanna* (Maries) for girls over sixteen years of age. Here special stress is laid on

training for the future responsibilities of the home.

Church and State were jointly concerned in the foundation of *Comhairle Le Leas Oige*, or Youth Welfare Council, which was initiated by Archbishop McQuaid to direct public attention to the problem of youth and officially sanctioned as part of the State Vocational education scheme. Last June it staged its first "Youth Week," one of the features of which was a colorful parade of eighteen hundred boys, headed by their leaders bearing banners, drawn from all parts of Dublin. An Arts and Crafts Exhibition was opened by the Minister for Education. The new body caters primarily to unemployed youths of the metropolis who are unable to afford vocational school education after leaving primary school. Affiliated with it are various youth groups, chiefly Boys' Clubs conducted by Catholic societies, such as the Saint John Bosco Society, Legion of Mary, Saint Vincent de Paul Society, and the Belvedere Newsboys' Club—one of Dublin's oldest Boys' Clubs.

The Young Christian Workers, as the Jocists are known in Ireland, are strongest in Belfast and Wexford, with young men and woman members drawn from among those employed in heavy industries there. They are distinguished by the modernity of their methods no less than by the sparkling enthusiasm with which they set about the task of winning over their fellow-workers to a deeper understanding and practice of Catholicism. Their well-known triple procedure of "Seeing, Judging and Acting" has led to such striking results in these two cities that they recently won warm expressions of praise and approval from Bishops Mageean and Staunton. Colorful youth rallies, first-class journalism and courageous leadership have marked the progress of this new organization, which possesses the seeds of great achievement for Ireland's youth.

Hitherto the emphasis has all been on urban youth. With the exception of the C.Y.M.S., there is only one organization which has devoted much thought to their rural brothers. This is *Muintir na Tire* (The People of the Land), which envisages a Youth Section as an essential part of each of the many Parish Guilds it has established throughout the country. It aims at making rural youth aware of the opportunities that lie ahead for each one of them. To this end it tries to get them interested in technical education, woodwork and mechanical training but, above all, in farming, tillage and turf-cutting—for *Muintir na Tire* is essentially a "stay-on-the-land" movement.

Two youth schemes in particular are sponsored by *Muintir na Tire*. One is based on an American model, and consists in Rural Clubs, the object of which is to provide a basis for the development of character, intelligence and good citizenship by linking educational facilities to what, for rural boys and girls, are the realities of life. A boys' section in Hospital, County Limerick, has already achieved considerable success. The other is an Agricultural Summer School, held for the first time last August at Pallaskerry and attended by nearly fifty young farmers.

It is only natural that nearly all the youth organizations mentioned above pay particular attention to training members in making proper use of their leisure. Perhaps in no other sphere of their lives is Young Ireland more under the baneful influence of Secularism than in the sphere of leisure. There are thousands who have no higher idea of amusement than "going to the pictures" twice a week, shuffling around a dance-hall all night or frequenting a public-house.

In view of this, the task of those who are trying to popularize a new attitude towards leisure is no easy one. It will take time to drive home the real meaning of recreation as an opportunity for re-creating one's spent energies and developing one's powers so as to become a fully-fashioned Christian. But until this attitude is more generally adopted, we cannot say that we have really laid the axe to the root of the special problems presented by adolescent youth in Ireland.

To ensure progress in youth welfare along Catholic lines there is urgent need of two things—an abundance of understanding, devoted youth leaders and adequate financial backing. If there is to be a nation-wide movement such as Father Devane, for instance, envisages, we must train very many more leaders but, above all, we must realize that worthwhile success demands expenditure on a big scale. Hitherto all our youth organizations have been severely handicapped by a chronic lack of money for ambitious expansion. Perhaps the solution lies in some kind of federation resulting in a pooling of experience and funds. It may even be that the state, which has everything to gain by the formation of an efficient youth organization, should be asked for financial assistance. In this connection Father Devane has pointed out that where national youth systems already exist or are in process of formation, the central government has contributed largely to the expenses; this is true both of democratic and non-democratic States.

CARDINAL RATTI AND FASCISM

IZVESTIA'S recent flock of canards may be the occasion of good in focusing attention on the vigor of Pius XI's reaction at the outset against the exact vice of Fascism, its pretension to rule over all. A document on this point, in the form of a personal memoir, contributed to *L'Illustration* of January 9, 1937, struck me forcibly when it appeared, and takes on greater force than ever now. (Readers who would like to see the complete original text may find it in Vol. 196, p. 33: *Celui qui ouvrit le Vatican*, by Luc Valti.)

In that article, à propos of Pius XI's illness that winter, a French traveler recalls meeting him fifteen years earlier at the Roman home of the veteran archeologist, Giacomo Boni.

Cardinal Ratti was then Archbishop of Milan, and took advantage of a short sojourn in Rome to call on his old friend, the Commendatore Boni, who

introduced his guest, the writer of the article. After some very good chaffing over several sacrosanct personages of classical Hellas, a question brought the Cardinal back to a discussion of the current crisis.

I translate the conversation that followed between Commendatore Boni and the Cardinal who, like Mussolini, but in a far different way, was marching on Rome.

"At Milan," grumbled the Cardinal, with a clouded brow, "there is small chance of taking the air, physically or metaphorically. Oh, if someone would come to set me free!" . . .

Boni told him that I, too, had just come from Milan. All Lombardy at that moment was the closed preserve of Communism.

Cardinal Ratti was grave at once. "Your impressions?" he asked me. "A traveler sees clearer than an Archbishop. What do you think of the state of mind of the Milanese?"

"Unsettled," I said. "The hour is dangerous. However, I am impressed by the man whose acquaintance I have made, and who dreams of setting himself alone against all to hold back the current, Benito Mussolini."

"Ah, will you say so to me!" resounded the strong voice of the Cardinal. "That man, *mon enfant*, is advancing with giant strides, and is going to overrun all with the force of an element of nature."

Il Duce at that time was beginning to form his militias. The Fascists were grouping more or less everywhere; but Italy, as yet skeptical and weary, paid them only a dividend glance. Nobody could then foresee the march on Rome.

"Mussolini," continued the Cardinal in a voice of prophecy, "is a formidable man. You understand? A formidable man! A new convert, since he comes from the ranks of the extreme Left, he has the novice zeal that makes one drive ahead. Then, too, he takes his adepts from the bench at school and raises them at one stroke to the stature of men, men-at-arms. So he seduces them, kindles them to fanaticism. He sways their imaginations. Do you draw your own conclusion as to what that means, and what a power he possesses? The future is his. It remains to be seen how all this is going to end, and what use he will make of his power. What direction is he going to take on the day when he must choose? Will he resist the temptation which lies in wait for all the leaders, to set himself up as an absolute dictator?"

"And what if he does?" broke in Boni, a fanatical Fascist. "We need a hard-fisted man to set us right."

"It is never well that one sole man become the Almighty," retorted the prelate, who was serious now and weighing every syllable. "Glory is an insidious thing; the flesh is weak; and man, a limited being."

He was still a moment, then said, "What is it that makes the genius? A grain of madness. Woe to the mustard-seed that grows too quickly into a tree."

Then, as if he feared he had spoken too freely, he abruptly changed the subject: "The Holy Father is very sick, my friends. They are uneasy at the Vatican."

The penetrating foresight of Cardinal Ratti, his early pre-vision of the dangers of Mussolini's Fascism, as reported in this interview, gain special historic importance in view of the fact that, a few days after this conversation, Cardinal Ratti, as Pius XI, stood on the loggia of Saint Peter's, in the lily-white robe he had smiled at among his friends that day, and gave his blessing, *Urbi et Orbi*.

E. R. S.

U. S. FOREIGN POLICY

MR. HULL'S statement embodying seventeen "bases of the foreign policy of the United States" was called forth by increasing public interest in foreign affairs and a growing number of requests for information about certain aspects of our dealings with our Allies. The statement is a "memorandum" of a number of declarations made in the past two years by either the President or the State Department. Asked at his press conference whether the principles of the Atlantic Charter still prevailed and whether they could be reconciled with the realities of a world security system, Mr. Hull said he would keep this question in mind in a radio address to be delivered "soon."

A sound foreign policy depends upon a clear conception of just where the fundamental national interests lie. At the present time, the paramount aim of our foreign policy is the quick defeat of our enemies. After that comes the assuring of our national security and the fostering of the economic and social well-being of our people. But the most effective method to this end is international cooperation, for which the foundations were laid at Moscow. This means the creation of "some international agency . . . based upon the willingness of the cooperating nations to use force, if necessary, to keep the peace." Other aims of our foreign policy are: an international court of justice, reduction of armaments, ultimate discard of spheres of influences, alliances, or balance of power, avoidance of excessive trade barriers, means for improving international finance, abstention from the purely internal affairs of other governments, and the progress of dependent peoples toward liberty.

The seventeen points are intended as a "convenience and help to the public," and should not be regarded as containing any new statements of policy. But the renewed emphasis on the Moscow Declaration, in the face of the still unexplained recognition of the Badoglio Government by one of the signatories, should serve as a reminder that the principle of international collaboration is still in the first tender stages. The stakes for a just and lasting world peace are too high for any impatience or hasty action provoked by a seeming lapse.

Far short of the public demands and wishes, however, is the statement of Mr. Hull as to the view which this country is taking toward the small nations of Eastern Europe. A future radio address is promised, which may offer the Secretary of State an opportunity to allay anxiety as to the fate of the Atlantic Charter. Anyone with an eye on the international situation realizes that the United Nations are at a crucial stage in the military and therefore diplomatic front. Certain issues cannot now be profitably brought to the fore. Yet one can wish that in his forthcoming radio speech Mr. Hull will give convincing assurance that in the question of the rights of the small countries of Eastern Europe, expediency has not yielded to principle. Otherwise, disillusionment and cynicism about the war may assume catastrophic proportions.

EDITOR

PATTERN'S PROGRESS

SUMNER WELLES and Walter Lippmann join in warning us that the enunciation of even the highest principles does not constitute a foreign policy or guarantee the attainment of objectives.

These warnings come pat to our purpose, as we read a private release on the progress of the Seven Point Declaration (succinctly called Pattern for Peace) signed last October by leading representatives of the three great religious bodies in this country. It seems such an achievement to bring Catholics, Jews and Protestants together in an affirmation of common principles of justice and equity as a foundation for world peace that we may too easily have drawn a deep breath, sighed "well, that's done" and then sat back and relaxed.

Enunciation of common principles, however exalted, does not constitute a peace policy.

A policy must be implemented; things must be *done*. The whole aim and purpose of those who came together last summer and hammered out the Pattern was that things should be done. They were looking far ahead to the things that must be done after the war if we are to have a real peace; but they knew that what will be done then depends very much upon what is done now.

A beginning has been made, of course, and some things are being done. Various agencies are distributing copies of the Pattern far and wide; but they realize that it must be distributed very much farther and very much wider. Syracuse, N. Y., as this Review reported last week, made the Seven Points the theme of a Civic Gathering, and organized lectures on them. Gary, Indiana, followed suit, and seems to have tied the achievement of Syracuse.

Here is a field where Catholics can show initiative; where, if the Pope's words are taken seriously, they should show initiative. Syracuse and Gary responded quickly and enthusiastically to the call for action. Civic meetings and courses of lectures such as these cities put on are the springs of public opinion; and if our statesmen are to stand up for justice in the peace, they must feel behind them the pressure of the people, unified on the moral bases of peace. In this election year, we cannot start too soon to form an educated public opinion.

EXPORTING POISON

RETURNING home after several months in South America, an observer who does not guntherize (for one thing, he speaks Spanish and Portuguese fluently) tells us that one North-American export, which might seem of little consequence, is doing a definite job of showing cultured Latin Americans that we are bad neighbors.

That export is the comic magazine. We have long heard that our films—the tremendous flood of coarse and suggestive ones—have been for years convincing Latin Americans that we are a materialistic and boorish nation. Now come the crude and garish Human Torpedoes, Phantom Ladies, Invisible Monsters; and frankly, South Americans, mothers in particular, do not like them.

Our observer reports that family after family there complained that they saw growing in their children an unhealthy curiosity about the not-too-infrequently questionable adventures of these cartoon characters. Youngsters are asking, in whatever the Spanish or Portuguese equivalent may be: "Have the rod-men bumped the dame off yet? . . . Do you think the girl will commit suicide to free herself from that wolf?" and other choice questions in the comics' argot.

Cultured Latin-American mothers are worried, and they do not thank the United States for flooding the newsstands with this trash. Of course, it is primarily the mothers' problem. But there is no reason why a neighbor nation that professes an interest in developing cultural ties with the South should allow its presses to undermine that laudable endeavor.

We suggest that the agencies which direct the working-out of our Good Neighbor policy investigate this deplorable business. Certainly, cargoes can be sent south more valuable than tons of pulp smeared with crude colors and totally materialistic tales. This is but a small element, true, in the large program of understanding one another, but precisely because it is definite and concrete, we think steps ought to be taken to remove this source of friction.

Will such a step be supervision of the press? To some extent. When comics make us look uncouth in the eyes of our Southern neighbors, they are not funny, and their export must be scrutinized.

REDUCED to its simplest outlines, the problem can be stated in this way.

During wartime, the Government is the chief customer of both industry and agriculture. This means that the supply of food and industrial products available to consumers is sharply restricted. On the other hand, the income received by individuals, on account of full employment at good wages, regular dividend and interest payments, good prices for farm products, is enormously increased. If in this situation the market is permitted to operate normally, prices will rise precipitously, since individuals will bid against one another for the limited supply of goods. The result will be that those who have high incomes will receive more than their share of the goods available, and those who have low incomes less than their share.

Faced with this situation, every modern government has adopted rationing, price-control and economic-stabilization programs. There is no other way of assuring a fair distribution of the limited amount of goods to all classes of the people. In thus interfering with the law of supply and demand, governments, as Catholics will readily realize, are fulfilling an obligation of distributive justice—that virtue which impels public authority to see to it that burdens and rewards are properly and fairly distributed among all groups in the population. So important is legislation of this kind that in at least one country, where grave shortages of essential commodities exist, the government has felt justified in imposing the death penalty for notable infractions of its regulations. While conditions in the United States are, fortunately, such as to make anything like this drastic sanction unnecessary, the obligation of our Government to enact and administer a strict rationing and price-control program is clear. Without such a program, millions of our citizens who are least able to bear the burden of rising prices, including the dependents of men in the armed services, would suffer grievous hardship.

In the light of this analysis, the hearings in progress before the Senate Banking and Currency Committee on continuing the Price Control and Stabilization Acts, both of which expire on June 30, assume a critical importance. Plainly, circumstances dictate that these Acts be continued substantially in their present forms. Only such changes ought to be considered as look toward tighter control and more efficient administration.

While there has been considerable criticism of the Office of Price Administration, which administers the rationing and price-control programs, much of this criticism has been ignorant or partisan or the unpleasant reaction of outraged selfishness. OPA has made mistakes, many of them, as even its officials admit, but this is to be expected. The United States is a very large country and its economy is bafflingly intricate. Testifying before the Senate Banking Committee several weeks ago, OPA Administrator Chester Bowles revealed that his agency now controls 8,000,000 separate prices

and the rents on 14,000,000 dwelling units. Its price regulations affected 3,000,000 businesses; its food-rationing program, 30,000,000 housewives and, indirectly, all the 132,000,000 men, women and children in the country. The magnitude of this task simply defies description and the wonder is, not that OPA has made mistakes, but that the program has worked at all. The fact is that the program has worked very well, and would have worked even better if some blocs in Congress had been less concerned with the special interests of particular groups and regions and more concerned, as they ought to be, with the general welfare.

A comparison of prices in this war with the trend of prices in World War I suggests the magnitude of OPA's achievement. After fifty-three months of World War I, the cost of food was up 83 per cent. On January 1, fifty-three months after the outbreak of war in September, 1939, food prices had advanced 56 per cent. During the same period, clothing prices were up 34 per cent and house furnishings 27 per cent. In World War I, the respective advances were 112 and 99 per cent. If price patterns in this war had followed those in the last war, the Government would have paid out up to date \$65 billion more in war costs than it actually has. In addition to these tangible benefits, we have managed so far to avoid the dangers of a runaway inflation.

For all these reasons, Congress ought to continue, and the people to support, a program which has worked so well. After all, the task of administering legislation of this kind is a thankless, nerve-racking job. OPA can stand criticism, from Congress and from the people. But let us make sure that this criticism is fair-minded and deserved.

SERVICEMEN'S VOTE

ACCORDING to an announcement from the White House, a Presidential veto of the Soldiers' Vote Bill depends on the question whether more servicemen would be enabled to vote under this law than under existing 1942 legislation. Ostensibly the President's purpose in sounding out, by telegram, the attitude of the State Governors toward the Federal ballot was an attempt to answer this question.

An analysis of the replies is not very reassuring. Of the forty-seven Governors who answered, twenty-two asserted flatly that their States would not recognize the Federal ballot. In five or six cases, the replies were doubtful or evasive. Since some of the most populous States were among those rejecting the Federal ballot, it is doubtful whether the new bill is any improvement over present law.

Under these circumstances, nothing that the President can do will be of notable benefit to the soldiers. If he vetoes the bill and Congress, as seems probable, fails to override, soldiers will vote under the unsatisfactory 1942 law. If he signs the bill, or permits it to become law without his signature, the soldiers will be no better off. The returning veterans may say the final word in 1948.

BE PREPARED

THE Foreign Policy Association, in a recent report which was by no means unfavorable to the Catholics, was of the opinion that the postwar period would see a strong reaction against the Church.

Doubtless, if one pattern of American history repeats itself, we shall have a resurgence of anti-Catholicism among at least a part of our people. The past century has seen the rise (and fall) of the Know-Nothing Movement, the A.P.A., the Ku Klux Klan. Given the proper circumstances, there is no reason to believe that anti-Catholic bigotry will not rise again.

This is all the more probable since anti-Catholicism has not usually sprung up alone or on its own merits. It more often than not associates itself with some form of racism or nativism—"Down with Negroes, Jews and Catholics." And today those attendant elements—the culture-medium in which the virus of bigotry grows—are with us.

Catholics who thoughtlessly allow themselves to use the language of racism or to become involved in its expression or practises should realize that they are not only being false to Catholic doctrine, but that they are sharpening a sword against themselves.

If a wave of anti-Catholicism should rise after this war, we shall have urgent need of two virtues—charity and calmness.

We shall need charity. For we must realize that not everyone who opposes us is therefore our enemy. There are millions of our fellow-American who, from their own convictions, must differ from us on many points. What they may put forth as an expression of their opinion need not be taken as an attack. Charity forbids us to accuse a man of malice without complete and certain evidence. Common sense tells us that we do not convert an adversary by calling him a knave or a fool.

We shall need calmness. For there are undoubtedly those who do *not* misunderstand us and who will oppose us tooth and nail. The Catholic drive to have the Pope's principles operate at the peace table is precisely what they do not want. They have their own principles; and they are opposed to ours. They may be a minority of the American people; their press may be insignificant in the great world of American newsdom; but they are vocal, loudly vocal, even hysterically vocal.

It would be a fatal mistake if we were to allow ourselves to be drawn into controversy with such people on their own hysterical terms. That would be to fall into their trap. We shall have to be self-restrained in the face of insult and the twisting of innocent words and acts into sinister meanings. When we give battle, let it be on our own ground and with weapons worthy of our cause.

We shall be all the more effective in our replies if we remember that we must have charity, even towards those who injure us. And we can take courage by remembering that the Church in America has been through all this before, and has come out of it not defeated, but rather the stronger for the conflict.

LITERATURE AND ART

THE PEOPLE VS. THE BARD

GEORGE O'NEILL

(Continued from March 18)

THE Crosby pamphlet, mentioned in the preceding section of this article (AMERICA, March 18), presents the completest indictment of Shakespeare as a hater and caricaturist of the multitude. Yet it has been thought worthy of little or no attention from the dramatist's panegyrists. The completeness of its forty pages may be judged from the fact that it is difficult to pursue the same trail without seeming merely to plagiarize.

Thus indebted, but not following the somewhat loose order of Mr. Crosby's booklet, we shall review in their probable order of succession some of Shakespeare's plays, with the view to noting their attitude toward humanity as seen in the socially lower classes.

Shakespeare's very uncertain share of *Henry the Sixth* must have been written not long after he had exchanged rural Stratford for London. Yet here he strikes the note that afterwards became habitually his. Here the idleness of "the rabble," "the common men," excites aristocratic humor or disgust; and even when "the common men" act unblamably, come with petitions in hand and so on, they are only "rude unpolished minds," "base cullions," and "a sort of tinkers." "Enter Cade and his rabblement" is one of Shakespeare's stage-directions. Says Crosby:

One looks in vain here, as in the Roman plays, for a suggestion that poor people sometimes suffer wrongfully from hunger and want, that they occasionally have just grievances, and that their efforts to present them, far from being ludicrous, are the most serious parts of history, beside which the struttings of kings and courtiers sink into insignificance.

With a like sense of social distinctions does the king in *Richard III* speak on Bosworth Field to the gentlefolk around him concerning the recruits gathered by his opponent:

Remember whom you are to cope withal:

A sort of vagabonds, rascals and runaways,

A scum of Bretagne and base lackey peasants.

To take up arms for a leader who was noble himself could not suffice to ennoble the peasant soldier. (Yet we may notice presently a variant on that tune.) But neither could the plebeian's efforts to rise into the regions of art. When a party of decent artisans (as we might style the players of the *Midsummer Night's Dream*) undertake to present on an amateur stage the old classical story of *Pyramus and Thisbe* and swell it out with rhetori-

cal speeches, they excite Shakespeare's unmeasured ridicule. Equipped with farcical and contemptuous surnames, such as Snug, Snout, Bottom, Starveling, they are described by Puck as "hempen home-spuns" and

A crew of patches, rude mechanicals,

That work for bread upon Athenian stalls.

Nick Bottom, their leader, who is presently to be fitted with an ass-head, is, according to the Fairy King, "a hateful fool," and, according to Puck, "the shallowest thick-skin of that barren sort." Bottom's advice to his players contains a small galaxy of similar compliments to his fellows:

In any case let Thisby have clean linen; and let not him that plays the lion pare his nails, for they shall hang out of the lion's claws. And, most dear actors, let no man eat garlic, for we are to utter most sweet breath.

Apart from the physical discomfort caused to the dramatist and his friends by mere contact with the commonalty, it seems to be offensive that they should aspire so high as to attempt independent play-acting.

In *II Henry IV* (A.I, 3), the Archbishop of York soliloquizes thus on the defection of the people from their lawful king, Richard:

An habitation giddy and unsure

Hath he that buildeth on the vulgar heart.

Oh, thou found many! With what loud applause

Didst thou beat heaven with blessing Bolingbroke;

And, being now trimmed in thine own desires,

Thou, beastly feeder, art so full of him

That thou provokest thyself to cast him up.

So, so, thou common dog, didst thou disgorge

Thy glutton bosom of the royal Richard,

And now thou wouldst eat thy dead vomit up

And howl'st to find it.

The independent commoner, then, whichever side he gives himself to, is not likely to find in these plays favor from either Church or Army. If, however, he remains in humble obscurity and submission and makes himself modestly useful and serviceable, he may earn a small niche among Shakespeare's good personages. In *Richard II*, though the Queen treats the poor gardener as mere dirt, there is shown a happy contrast in the sketch of the groom who remains faithful to the King when the latter is cast into prison. In *Cymbeline* loyalty is pictured in the strongest lines, when the King's servant, Pisanio, is ordered to be tortured, and he dutifully replies:

Sir, my life is yours;

I humbly set it at your will.

This is a hyperbole of self-sacrifice; the Japanese ideal of emperor-worship; it is "hara-kiri" brought home to us in England's green and pleasant land.

In the doubtful play, *Timon of Athens*, the servants are shown as excellent in fidelity to their master. In *Macbeth* we are introduced to some worthies in low life. The aged Adam, again, in *As You Like It*, follows his master into exile:

Master, go on, and I will follow thee
To the last gasp, with truth and loyalty.

He is admirable; still we are expressly reminded that such servitors are hard to find. They are "not for the fashion of these times." In the same pastoral drama we meet the old shepherd Corin, who is, says Crosby, "an ideal proletarian from the point of view of the aristocrat." "Sir," he says:

I am a true laborer: I earn that I eat, get that I wear; owe no man hate; envy no man's happiness; glad of other men's good, content with my harm; and the greatest of my pride is to see my ewes graze and my lambs suck.

It is the absence or negation of these mild qualities and habits that excites against the multitude the fury of leading personages throughout the length and breadth of the plays. In *Julius Caesar* the crowd are reviled by their own tribunes for uplifting an independent voice in political issues:

You blocks, you stones, you worse than senseless things!

They are then hustled off the streets as idle vagrants. They justify to some extent this contemptuous treatment by the facility with which they are caught up by the rival points of view put before them by Brutus and Antony.

The "foul breath" of "the rank-scented many" seems to have been a singular torment to Shakespeare. We may search in vain for similar insistence on this grievance in other pictures of popular life at the same time—in, for instance, Ben Jonson's *Bartholomew Fair*.

In *Antony and Cleopatra* the Queen looks forward to being made a degraded popular show. She shudders at the thought that

Mechanic slaves,

With greasy aprons, rules and hammers, shall
Uplift us to the view; in their thick breaths,
Rank of gross diet, shall we be enclouded,
And forced to drink their vapor.

The hero Coriolanus is shown no less exquisitely sensitive. The odor of the populace combines with their politics, their unwashed garments with their presumption, their fickleness and their cowardice to stir his disgust. They are "the mutable, rank-scented many;" they are told

You common cry of curs, whose breath I hate
As reek of rotten fens, whose love I prize
As the dead carcasses of unburied men
That do corrupt the air, I banish you!

His friend, Menenius, who apparently stands for the moderate politician, is equally complimentary to his fellow-citizens. "You are they," he tells them:

That make the air unwholesome when you cast
Your stinking, greasy caps in hooting at
Coriolanus' exile;

and he laughs at the "apron-men," and their "breath of garlic-eaters." The great man himself calls the Roman people

Beast with many bends . . . dissentious rogues,
That, rubbing the poor itch of your opinion,
Make yourself scabs. . . . You curs, he that trusts
to you

When he would find you lions, finds you hares,
Where foxes, geese; you are no surer
Than is the coal of fire upon the ice
Or hailstone in the sun. . . . Who deserves greatness
Deserves your hate; and your affections are
A sick man's appetite, who desires most that
Which would increase his evil. . . . He that depends
Upon your favors swims with fins of lead

And hews down oaks with rushes. Hang ye! Trust
ye?

With every minute you do change a mind
And call him noble that was now your hate,
Him vile that was your garland.

The hero's mother, Volumnia, is of like mind. She calls the people "our general louts." She says to Junius Brutus, tribune of the people:

'Twas you incensed the rabble
Cats, that can judge as fitly of his worth
As I can of those mysteries which heaven
Will not leave earth to know.

In the wars of twenty centuries later, as we have already noticed, the "proletariat" (a horrid word which suits here) are no more worthy of confidence than were their fellows of early Rome. They are "worthless peasants," "gnats that fly to the sun [of success]," whose favor it is baseness to court. We have already quoted the very unapostolic monologue of the Archbishop of York in *Henry IV* (Part II) and the Jack Cade scene.

The appearance and words of this stage prelate may lead us to some wider considerations. If any Archbishop of York ever spoke of the poor with such contemptuous uncharitableness, he was singularly out of tune with the Catholic spirit of the Middle Ages. We need not turn back to the records of mitred or monastic Saints to show the contrast. We need only recall the generous humanity of laymen like Chaucer or Langland, or even of aristocratic writers like Froissart or de Commynes. We may recall kings like Saint Edward or Saint Louis, and queens like Saint Hedwig or Saint Elizabeth, who, instead of scorning and repelling the victims of want, disease and foulness, welcomed them into their houses, served them and ate with them.

Shakespeare himself has touched on such truly kingly conduct in *Macbeth* (IV. 3). And, surely, the true spirit of such Christian charity, too brotherly to be called condescending, was not extinct in Shakespeare's time and place. In his day there still were Hapsburgs and Bourbons who washed the feet of poor men on Maundy Thursday and went to serve the sick in hospitals.

The men of letters who wrote around them and flattered them had already learned the new spirit, of which we have said enough. But many of them had at least this justification—that they were either born to bask in the atmosphere of a court or had early learned to be at home in it. Raleigh or Bacon or Spenser may be so interpreted when they show the anti-popular mentality.

But what, we may ask, developed it in the lad from Stratford, the hanger-on of the Globe Theatre, the London actor and playwright, the retired *bourgeois* of New Place? The facts and interpretations of William Shakespeare's life have been endlessly discussed; we shall not here enter upon them; but without going as far as those who find running through the story from beginning to end an unbroken thread of vulgarity, we certainly fail to find in it any excuse for a general disdain of the lower masses of humanity. And one may ask, too, whether true gentility is shown in the unfeeling scorn of a Volumnia or the coarse-mouthed insolence of a Coriolanus.

BOOKS

TROUBLE-SOURCE ANALYZED

THE DANUBE BASIN AND THE GERMAN ECONOMIC SPHERE. By Antonin Basch. Columbia University Press. \$3.50

THIS scholarly monograph by a recognized authority on economic affairs in central and southeastern Europe will prove indispensable to those interested in problems of postwar reconstruction.

One of the important tasks confronting the United Nations, after the present conflict, is the organization of the Danube valley to provide a balanced economy for a region which has not known enduring security since it served as a frontier for the Roman Empire. Seven countries occupy this area: the predominantly industrial Austria and Czecho-Slovakia, and the predominantly agricultural Hungary, Yugoslavia, Rumania, Bulgaria and Greece. Constituted from parts of the former Austro-Hungarian and Ottoman empires, these small nations are in the unfortunate position of buffer states between Germany and Italy on the one side and Russia on the other. Most of them lack experience in self-government; in addition to suffering repercussions from disputes among the great Powers, they have been more prone to be disturbed by old animosities, arising from differences of nationality and religion, than impressed by the advantages of mutual accord in behalf of some common economic goal.

In the years immediately preceding the first world war, Austria-Hungary embraced one of the most retarded districts of Europe; Rumania, Serbia, Bulgaria, and Greece were even more backward. An index of unstable economic conditions was the large-scale emigration (over 2,100,000 persons from the Dual Monarchy going to the United States between 1900 and 1910). The foreign trade of the whole region was comparatively insignificant, not, as some believed, because of the attainment of a high degree of self-sufficiency but rather because of a low standard of living. The greatest difficulties concerned import surpluses and increasing foreign indebtedness, with Germany the chief creditor nation. The *Drang nach Osten*, thus begun in the financial field, was terminated by the war.

The peace treaties, while setting up new political units and strengthening old ones, neglected to include any farsighted plan of economic consolidation for the countries of the Danube basin. The result was exaggerated nationalism, excessive protectionism, and a substantial growth in total foreign indebtedness. Significant improvements were made, sometimes with the aid of the League of Nations, but the whole period was one of false optimism based upon "borrowed prosperity," and the end came unexpectedly as a consequence of the world depression of 1930-31.

Like a house of cards, the artificial superstructure of Danubian economy collapsed. Comprehensive international action might have found a remedy for the situation, but no satisfactory solution was projected, much less achieved. The great Powers were too busy salvaging their own interests at home. Deprived of effective outside help, the governments in central and southeastern Europe had no option but to impose unprecedented administrative controls over trade and finance. It was these restrictions which, after 1934, gave Nazi Germany its great opportunity; by that time the poverty of the region could safely be exploited by the totalitarians. Though payment was far from prompt—and in credits rather than in cash—it proved impossible to resist the higher prices offered for agricultural and industrial products by the Germans. Some experts too quickly concluded that by such expedients as clearing-agreements, bilateralism and compensation premia, the finan-

cial wizards of the Reich had solved a problem which at Geneva, London and Stresa confounded the best minds of Europe.

It gradually became apparent, however, that the Nazis were merely softening up their intended victims for complete economic and political domination. The first to be perturbed by this state of affairs were the Danubian countries themselves, but their appeals to the Western Powers for help met with only faint response and halfway measures. Of course, when Germany had actually annexed Austria and Czecho-Slovakia, no one could doubt the cruel efficacy of the new system. Hence, it may be seen that the Second World War really began on the economic front.

The last two chapters of Professor Basch's book contain practical suggestions for rehabilitating Danubian economy and reintegrating it with European and world economy. Such a program must begin in the sphere of agriculture. It will imply an education of the peasant farmers in new methods of intensifying production and introducing a greater diversification of crops; it will also require some initial investment of foreign capital. A system of cooperatives of various types would provide an ideal credit organization. The modernizing of agriculture, while raising the standard of living, will not relieve over-population. Nor would the Russian method of collectivization solve this difficulty. In the absence of large-scale emigration, the only feasible alternative is industrialization. The time and money put into this project by the agricultural countries will be well repaid. The industrial nations, having less trying problems, need no such fundamental reorganization of their internal economy.

On the other hand, an effective form of federation among the Danubian states in the sense of an economic union rather than a mere customs union is desirable; the advantages of intimate cooperation with Poland are manifest; Germany must remain an important partner, but no longer dominant; Russia and the Near East will loom larger in foreign trade than ever before.

Besides provisions for the basic political security of each country, it is hoped that the future peace treaties will envisage the establishment of an international economic authority with diversified agencies devoted to specific tasks. Such a body would be in a position to prevent world economy from reverting to the fatal policy of restrictive economic nationalism.

RAYMOND J. GRAY

AZTEC AND SPANIARD

THE HEART OF JADE. By Salvador de Madariaga. Creative Age Press. \$3

READING *The Heart of Jade* is like watching De Madariaga as if he were a painter at work on a very broad canvas. He begins at the left (farthest west), splashes on the colors of the Aztec people and their country in the time of Moctezuma II. Here the story opens in 1500, with the birth of a child of royal blood, Xuchitl, the heroine. Next, the painter works at the extreme right of his canvas (farthest east) and there presents Spain at the close of the fifteenth century, still much the feudal state, when on January 1, 1492, a son, Alonso, and hero of this tale, was born to Don Rodrigo Manrique and Isabela, his wife, the converted daughter of a Jewish rabbi.

Thus leaping back and forth from one end of the canvas to the other, De Madariaga works patiently, gradually to the central portion of his picture. Here the greater part and the richer colors are given to the

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Aztec Mexican scene during the parlous days of the conquest of a vast nation by some 400 Spaniards, with Hernán Cortés at their head and (unhistorically) Alonso Manrique as his lieutenant. After more than 625 pages, the story draws to a close, at right-center of the canvas, that is, in Spain again, whither, not without hazardous adventure, Alonso has taken his Aztec bride, where she may witness how civilized Christianity conducts itself, particularly as under the dominance of the Spanish Inquisition. The book ends at page 640, Alonso, Xuchitl, and their infant son now upon the bounding main, returning to the Aztec people, there to do their part in "building a Christian Mexico."

As a story, *The Heart of Jade* has more than average claim to merit. De Madariaga, who writes with equal facility in Spanish, English or French, has a fine brilliance of swift descriptive power, especially when the passage is enumerative. He successfully packs a paragraph with dozens of details—historical, ethnological, and geographic—without once clogging the narrative tempo, which itself is not fast, but pleasantly leisurely. Characterization, with but a few doubtful exceptions, is not distinguished. The hero, a high-minded, very holy young man, is not a clear-cut personality; nor is the heroine. Both are merely labeled with adjectives. The panoramic sweep of the tale holds interest.

De Madariaga has called his novel *The Heart of Jade*. *Chalchivitis* were small amulets of jade, used by the Aztecs as charms, for one purpose or another, in their religious rites or even in private superstition. *The Heart of Jade* which figures all the way through the story of this name was such a charm handed on as an heirloom from King Nezahualpilli to his daughter, Xuchitl, and by her given to her spouse, Alonso Manrique. The last few lines of the story again present the charm being stuffed by Alonso's infant son into his baby mouth. One must understand that the potency of this charm was either to incite or to augment the keenness of sexual instincts in the wearer.

Right here, and in one other respect, Salvador de Madariaga's story fails of commendation. This author is occupied and preoccupied with vivid descriptions throughout his book of the above-mentioned effects of the heart of jade. No amount of so-called candor can justify the voluptuous eruptions on this otherwise fair work.

The other respect in which Salvador de Madariaga fails of commendation is that, while from time to time his attitude toward the historic Catholic Faith seems to be that of a dutiful and loyal son, he yet insinuates many of the threadbare and antique arguments against her sanctity: for example, that there have been many priests of reprehensible character; that the Church employed the secular arm to implant the Faith among the heathen; and finally—what galls De Madariaga most—that the Spanish Inquisition, with torture and the stake, was used to defend the Faith. The author discredits himself by making these things so overweighted in his story.

ROBERT E. HOLLAND

ANTI-BOLSHEVIK COLLAPSE

INTERVENTION AT ARCHANGEL. By Leonid I. Strakhovsky. Princeton University Press. \$3

THIS is an account of the Allied intervention and Russian counter-revolution in north Russia, 1918-1920. Of course the story has been told before, but it is doubtful if it has been presented as clearly and in as detailed a fashion. Then, too, many of those who have written on the topic have not had the advantage enjoyed by Professor Strakhovsky in being able to use the source material available only in Russian. Although this reviewer is admittedly not familiar with the records bearing on this subject in the Russian language, his contacts with the author and his knowledge of the author's other contributions give him a feeling of confidence in the merits of this work.

The account opens with the cooperative efforts of the Allies and the non-Bolsheviks in forcing the Reds to leave Archangel, August 2, 1918. The conflicts between the two Russian leaders, Chalkovsky and Chaplin, are clearly outlined; so, too, is the conflict between Chalkovsky and General Poole, the Englishman in charge of the Allied military forces in the area. The efforts of the Allied Ambassadors to maintain harmony gradually failed, especially after the departure of Francis, the American Ambassador, on November 6, 1918, and, later, of Noulens, the French Ambassador, on December 15.

Much interesting material is presented relative to the efforts made by Wilson and Lloyd George, at Paris, to induce the warring elements among the Russians to meet and settle their differences. As early as February 19, 1919, Wilson was apparently convinced that the American troops were serving no useful purpose in north Russia, with the result that our troops left Archangel in June, 1919. On July 31 the English made clear their intention to leave, and on September 27 the last of the Allied troops left, after destroying the military supplies stored there, which they had kept from the hands of the Bolsheviks. That was presumably the primary reason why the Allies had established themselves in north Russia. Thereafter the anti-Bolshevik influence waned in north Russia, and on February 21, 1920, the Reds were once more in Archangel.

The documentation in the volume is impressive; the bibliography is rich and varied; forty pages are devoted to important appendices; and a detailed index completes an exceptionally fine book.

PAUL KINIERY

WILD RIVER. By Anna Louise Strong. Little, Brown and Co. An Atlantic Monthly Press Book. \$2.50

THIS is the story of the building and the destroying of the great Dnieper Dam in Russia. The author has given us a beautifully sensitive interpretation of the Russian people and a clear-cut picture of the development of the Ukraine under Soviet government.

Stepan Bogdanov is an orphan of the Revolution, wild and lawless, but with instinctive qualities of leadership which make him, at fourteen, head of a gang of desperate homeless youngsters, living in a cave on the Dnieper and preying on the surrounding country. The transformation of this ignorant, untrained boy into one of the best engineers working on the dam epitomizes the struggle and triumph of the Russian peasant against dirt, disease, illiteracy and bitter, grinding poverty. Stepan loves the river and through that love is made a respected member of society instead of a convict in Siberia. He loves, too, the peasant girl, Anna Kosareva, and in their marriage and their individual adjustments to their relationship we are made sharply aware of the fundamental differences between our society and theirs. Their solution is one hard for us to understand, as hard as the success of their collective farms to a nation of "rugged individualists."

We may not understand them but we are compelled to respect their courage, steadfastness and infinite capacity for hard work. It took courage for an ignorant, untrained nation to undertake the building of one of the world's largest dams, and it took a strength of purpose beyond courage deliberately to destroy that work of years. If the book is propaganda, Russia is fortunate in having it presented by so skillful and sympathetic a writer as Anna Louise Strong. Her story is absorbing and skilfully written.

ELIZABETH M. JOYCE

FLINT. By Charles G. Norris. Doubleday, Doran and Co. \$2.50

MR. NORRIS' *Flint* is not a good novel, and it is a little hard to detect the exact reason for its falling so subtly short, inasmuch as Mr. Norris' style is crisply and evocatively effective, and his theme, that of Nemesis working itself out within the matrix of industrial strife, a powerful and pertinent one. Perhaps he is trying to keep too many somber-colored balls in the air at once in this family chronicle of the Rutherford shipping clan of San Francisco, who set themselves against the emergent

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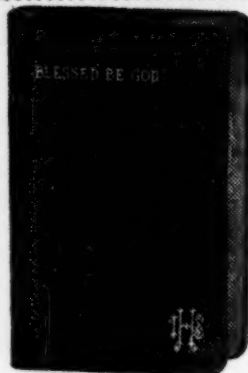
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forces of Labor in travail and are engulfed one by one in the resultant anarchic chaos that yet carries along in its train an almost pre-determined doom of iron-bound fatality.

When the 354th page is reached, each has perished in his or her own way: one by consumption brought on by his reckless yachting profligacy; two of heart disease induced by rage and frustration over the tragic coils of the great waterfront strike of 1936-1937 and the continued unrest of 1938; two by murder; to the point that, at the end, the lone survivors are a girl who totters on the possible verge of psychiatric relapse, her Thackerayan matriarch of a grandmother, and her stately cousin, now married to a Left-Wing politician, and therefore, so far as the Rutherford ideology is concerned, spiritually dead anyway. This *Forsyte Saga* aspect of the book represents what is probably its most appealing side; the Upton Sinclair montage of newsreel and headline history does not come off so well; nor does the Rory O'Brien melodrama add much to the inconclusive slice-of-life disharmony that seems Mr. Norris' idea of proper structure. One does not demand a Flaubertian amphora pattern from the *tranche de vie* school, of course; but one has surely the right to expect the sort of real significance with which such contemporary masters of the social and political novel as Romains, Lewis, and Dos Passos manage to invest their work.

Mr. Norris' impartiality is as balanced as Galsworthy's in his *Justice*, even if he seems to push the allegory a little hard in the closing chapter; and he strikes a finely analytic, even prophetic note, when he intimates, not so much that both parties are equally right, as that, in different ways, they are equally wrong.

It is an ominous portent for the future when the reader remembers that Romains envisioned men of good will on one side less than a decade ago, and Du Gard and Koestler represent their altruists as betrayed by Machiavellians, but altruists nonetheless. This *Leitmotive* is original, and helps to make the treatment significant; but, at best, as a tract rather than a novel.

CHARLES A. BRADY

FIRE BELL IN THE NIGHT. By Constance Robertson.

Henry Holt and Co. \$2.75

EACH generation, it seems, must have its own cause and its own quarrel, and the generation of Malhala North and her two suitors, Dallas Ord and John Palfrey, found itself split asunder on the slavery question. "Like a fire bell in the night," when "justice is in one scale and self-preservation in the other," was Jefferson's description of the problem of slavery, and from it Mrs. Robertson has borrowed the title of her own narrative description of the Underground Railroad, of the hearts that built and stoked it, of the pitiful human cargo it carried, and of those who tried, with sincerity and determination, to wreck it. The struggle between passionate, idealistic Malhala, who together with her father and Dallas constituted the spark of the underground movement in Syracuse, and practical, political-minded John Palfrey, who saw in the radical stand of the Abolitionists a threat to the Union, is depicted as typical of the countless private struggles which culminated in the Civil War.

Mrs. Robertson re-creates the past with color, vigor and authenticity, and cuts her characters out of strong homespun stuff. She falls only in the solution of her plot. The short-lived marriage of Malhala and John Palfrey, brought to an unjustifiable termination because of their opposite political views—which both had recognized from the start—mars an otherwise superior historical romance.

ELEANOR FLANAGAN

RAYMOND J. GRAY is professor of history at Xavier University, Cincinnati.

ROBERT E. HOLLAND, author, is Director of the Fordham University Press.

PAUL KINERY is assistant Dean of the Graduate School, Loyola University, Chicago.

THEATRE

JACOBOWSKY AND THE COLONEL. March has brought us a gift of another stage success and a welcome, sorely needed gift it is. The record of our theatre this winter has been disheartening to the most determined optimists. Within ten days before the coming of *Jacobowsky and the Colonel*, we had been offered five new plays, each of which expired painfully a few days after its birth. Then, as so often happens when the situation looks darkest, along came a good play, to the stage of the Martin Beck.

It was originally written by Franz Werfel and was adapted for American production by S. N. Behrman, whose producers, the Theatre Guild and Jack H. Skirball, modestly announced it as "an American play based on same"—"same" obviously being the distinguished Austrian author. Mr. Behrman should not have tolerated this injustice to a fellow author, but that is my sole complaint in connection with the new offering. It is a good play in itself and it is giving us some of the best acting we have seen in many seasons, including that of two brilliant newcomers.

The leading role is wisely entrusted to Oscar Karlweis, once of Vienna, now definitely of New York—as long as we can keep him here. As an actor Mr. Karlweis, sincere, quiet, unassuming, is giving us something to write our friends about, and most of us are doing it. As co-stars he has our popular Louis Calhern, who has never been better in any of his finest roles, and the second newcomer, Annabella in the role of Marianna, the girl he and the Colonel both love. The play covers five days in the tragic June of 1940, when the Germans were streaming into conquered France; the action takes place between Paris and the French Atlantic coast.

Jacobowsky and the Colonel are Polish refugees. The former has bought a car in Paris and is trying to find someone able to drive it. He meets the Colonel, a masterly man "with a fifteenth-century mind," who at once takes over the driving, the car and Jacobowsky himself.

Jacobowsky knows exactly where he wants to go. So does the Colonel, who drives off to his own destination, where he can pick up his sweetheart, a French girl. He adds her and his soldier valet to the group in the car, and Jacobowsky sits humbly among the baggage. Both men fall in love with Marianna, but at the end of the play she sends them on to England together and remains in France with her own people. These conditions and the rivalry of the two men, the masterfulness of the Colonel, and the effective quiet with which Jacobowsky always gets his way in the end, worked out against war's grim background, give us the plot of the play, which has comedy, pathos and drama in turn.

But it is the acting of the two men, the girl and the Colonel's valet, J. Edward Bromberg, that gives the audience its best moments. Good work, however, is done by every member of the big cast, which includes Jane Marbury as an old lady from Arras, and Herbert Yost, E. G. Marshall, Kitty Mattern and Harold Vermilyea making smaller parts stand out.

Elia Kazan has directed with his usual fine insight, and Stewart Chaney has designed the play's excellent settings. Everything moves like silk through a shuttle and there is enough comedy to keep the audience happy. But there are wisdom and insight and depth in the new play as well, and the war in the background is never forgotten. The Colonel, for example, shoots an objectionable Nazi officer before the final curtain falls, but there is no working up to climaxes of false value.

At the end, Jacobowsky and the Colonel, who have been on each other's nerves throughout the play, understand and respect each other. And the audience understands and admires them both as they sail for England together.

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FILMS

COVER GIRL. When lavish eye- and ear-appeal are combined on celluloid, the guaranteed result spells audience-appeal. Here is one of the most generous portions of such welcome stuff. Dances that dazzle with their terpsichorean skill, songs of which composers Jerome Kern and Ira Gershwin can be proud, beautiful girls, including the super-decorative Conover magazine-cover models, costumes that represent Hollywood designers at their best, are some of the tasty morsels that have been blended together in gorgeous technicolor for this de-luxe cinema dish. As to the plot—well, it will not overtax the brain of the most tired business man or anyone else, but it meanders through the more important angles of the production in a completely unobtrusive way. Rita Hayworth is the Brooklyn night-club entertainer who wins a Cover-Girl contest and discovers that she has been rocketed into fame on Broadway and into a spot of society completely unfamiliar to her. Though romance with her ex-boss, Gene Kelly, is threatened for a time, the finale reveals our heroine deserting riches for the altar and a rush back into the arms of her true love. Phil Silvers and Eve Arden supply most of the film's fun. Lee Bowman and Otto Kruger represent *Café Society*. Several spectacular dance-sequences deserve mention, with emphasis on a synchronized number by Mr. Kelly that is certainly one of the most original numbers ever screened. As you probably suspect, I liked this screen musical immensely and recommend it to adult moviegoers as opulent, sparking diversion. (Columbia)

TUNISIAN VICTORY. Though the Tunisian campaign is now history, it lives again vividly, dramatically and best of all authoritatively in this documentary record taken at the scene. This is the first picture ever made to bear the title-line "produced jointly by British Army Film Unit and the U. S. Army Signal Corps." Reels that were shot by cameramen in both armies have been fitted together to tell one of the most thrilling tales of the current struggle. The recording of these historical episodes cost the lives of four of the camera crew, and injured others. Starting with the arduous loading of the ships, tracing the course of the convoys from America and from Britain, the whole story of the North-African operations is unfolded. From Casablanca, Oran and Algiers the progress of the armies on land and in the air is depicted, right through to Tunis and Bizerte and scenes of final victory in that theatre. Animated maps and diagrams have been cleverly injected to make the advances and military strategy clear and understandable to the layman. Narration by an American and by an Englishman add to the interest as well as help to illuminate the detail. Dialog by a British Tommy and an American doughboy gives a human touch to the proceedings. Shots from captured German films feature Rommel and Kesselring. Every member of the family is urged to see this. (British Ministry of Information—MGM)

FOUR JILLS IN A JEEP. Talent galore has been packed into this tribute to members of the USO camp-shows who have gone overseas, but somehow or other the whole has jelled into only mediocre entertainment. Re-creating bits from their actual tour of last year, we see Kay Francis, Carole Landis, Martha Raye and Mitzi Mayfair as the heroines of the title and learn something of the laughter and brightness they brought to the fighting forces. For extra box-office attraction, songs by Betty Grable, Alice Faye and Carmen have been introduced by radio. Dick Haymes, John Harvey and George Jessel handle the male assignments. Numerous song-and-dance routines help to brighten up this passable piece of adult filmfare. (Twentieth Century-Fox)

MARY SHREIDAN

PARADE

A NEW YORK newspaper recently devoted a prominent spot on its front page to a piece about the tabanids. The article revealed the latest information concerning the pre-dawn flight of the tabanids, which information had a completely negative character, stating what was not the objective of the tabanid pre-dawn aerial maneuvers rather than what the purpose was. Ending on a note savoring of intellectual bankruptcy, the newspaper write-up confessed man does not know the motive of this pre-dawn flight. In other words, in spite of the thousands of years of close relationship between tabanids and human beings, human science has gotten exactly nowhere as far as this early morning gadding-about of the tabanids is concerned. Modern man knows just what pre-historic man knew about this particular phenomenon, to wit, nothing at all. . . . The article in the newspaper was illustrated by a sketch of an early morning horse with his head turned around so that he could watch two adult tabanids which, perched on his back, were manifestly arguing about something. The horse gave the general impression that he also did not know too much about the purpose of a flight at such an ungodly hour, and that whatever it was he was opposed to it and would do what he could to hamstring it. One gathered, too, from the horse's attitude that he would like the two tabanids to get off his back. . . . Now, newspapers know the topics in which people are most interested. The fact that a metropolitan paper placed a write-up about tabanids on its front page creates a strong presumption of a widespread interest on the part of the public in tabanids.

This interest of man is not confined to the tabanid. It extends to every type of fly. (The tabanid is popularly known as the horsefly. Indeed, in non-scientific conversations one rarely hears it referred to as the tabanid, horsefly being the designation more commonly employed.) . . . Man's interest in the fly is not a friendly interest. . . . It is, however, profound because of man's many-sided relationships with the fly. . . . It is also an ancient interest, one that goes back to the dawn of history and even beyond the dawn of history. . . . All literature breathes forth this interest of man in the fly. . . . Cervantes commented on the tendency of flies to wing their way into human mouths that were opened too frequently. . . . Mary Howitt described the adventures of a fly with a spider which wanted the fly to walk into his parlor. . . . John Gay observed that "the fly that sips treacle is lost in the sweets," while E. Moore noticed that "The fairest fruits attract the flies." . . . Histriomastix deprecated the fact that " . . . flies will tickle Lyons being dead." . . . Aesop was a prodigious biographer of flies. He tells us of the fly who remarked to an ox: "Why, being so huge do you submit to the wrongs you receive from men, while I, being so small a creature, mercilessly feed on their flesh and drink their blood." . . . Aesop also reports the boasting of a fly to an ant. Speaking to the ant, this fly said: "I have one of the uppermost seats at church. I have free admission at court, and can never want the king's ear, for I sometimes sit upon his shoulder. I eat and drink the best of everything without having any occasion to work for my living. What is there that such country pussies as you enjoy to be compared to a life like this."

Flies have harassed the human race from the beginning of time and will continue to harass the human race down to the end of time. . . . Flies constitute one proof among many others that this earth is not the permanent home of man. . . . In Heaven there will be no fly-swatters. . . . No fly-paper. . . . No screens. . . . No flies.

JOHN A. TOOMEY

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CORRESPONDENCE

LIBERAL WITH DISCIPLINE

EDITOR: In a letter I received two days before the death of Hendrik Van Loon, he wrote me: "I wish we had a liberal weekly as well written and edited as AMERICA, but we lack one thing which you have—discipline."

New York, N. Y.

ALICE E. WARREN

ONE WAY HOME

EDITOR: Re-read your editorial comment *About a Home* (AMERICA, March 11, 1944) in which a correspondent laments the plight of those who cannot buy homes because they do not have the down payment; and then read the news item in the New York Times of March 8 headlined "HOLC Forced to Take Back 34,233 Dwellings in State."

Is it not possible to consolidate those two facts, and perhaps reach a solution to both problems? Could not the HOLC be empowered to sell homes to worthy individuals without down payments?

Details would have to be worked out for mutual protection, of course, but that should not be too difficult. The Home Owners Loan Corporation could retain title until a specific equity had been gained; monthly payments could be met as easily as monthly rent payments; and eventually a man earning a small but steady salary could have his own home. It would cost him more in interest than if he were able to make a substantial down payment, but after twenty years he would probably have a home instead of a bulky file of rent receipts. The sales would be based upon a man's character rather than on his bank balance; and the final result—who can doubt what the final result would be?

Superior, Wis.

FLOYD ANDERSON

AMERICAN HISTORY REPORT

EDITOR: The report on *American History in Schools and Colleges* contains several important features not mentioned in the article in your March 4 issue:

It calls the law of Idaho—that the public school reader of the Bible in opening exercises shall "make no comment thereon"—a most effective "method for destroying the dignity and integrity of the teacher or reverence for the Bible."

It condemns laws of forty-one States that require the teaching of the Constitution of the United States and says the study of that document "long antedates the wave of legislative prescriptions."

It says that American history is taught with "sufficient frequency" and at the same time gives statistical tables which show that of forty-nine selected cities forty have no American history in the fourth grade; nineteen have none in the fifth grade; seventeen none in the sixth; ten none in the eighth; forty-seven have none in the tenth; twenty have none in the eleventh; and the omissions by the groups equal sixty per cent of the opportunities in public schools.

Of thirty-two selected States it shows that no American history is prescribed by State departments for twenty-one in the fourth grade; for sixteen in the sixth grade; for ten in the seventh grade; for thirty-two in the ninth and tenth grades.

Of thirty-one Teachers' Colleges it reports an average of four American history courses in the smallest (under 500 registrations) and eight in the largest (over 1,500). For fifty-six colleges and universities it shows an aver-

age of three American-history courses for the smallest group, four for the second (501-1,000) and thirteen for the group of 1,001 to 3,600.

It quotes the survey of the New York Times which showed that eighteen per cent, or less than one in five, of 690 colleges and universities "required a course in American history for graduation" and that "nine and three-tenths per cent of the undergraduate students in 690 colleges and universities were enrolled in United States history."

The committee of fourteen that reputedly made the report came from nine universities, one college, one Teachers' College, two high schools (one with 238 students) and the American Historical Association. From the list, and from the forty whose suggestions and criticisms are acknowledged there, there is not identifiable any one from a State department of education, elementary schools, private or parochial schools.

Accustomed as I have been to discriminating analysis of books by AMERICA, it was disappointing to read the article about the survey of American history in our schools and colleges which suggested a "blur" rather than the help which schools, colleges and homes need respecting the extent and nature of instruction offered and taken in our schools and colleges.

New York City

A RECENT READER

HISTORY AND RELIGION

EDITOR: *Teaching American History*, by Joseph R. Frese (AMERICA, March 4, 1944) is an article of no small worth that should be called to the attention of those in our educational institutions who have the duty of selecting teachers, not merely for the subject of history, but for all subjects, not the least of which is religion. To make application of this article to the teaching of religion, let us take one quotation from it and, substituting "religious studies" for "social studies," and "religion" for "history," we have the following:

The importance of the teacher in the success of any subject is readily conceded, but in the religious studies the spirit, the scholarship, and the personality of the teacher are to a peculiar degree the determining elements. . . . The unwarranted assumption that anyone who can read can teach religion explains its unpopularity in some schools.

In his article Mr. Frese analyzes the report of the committee appointed by the American Historical Association, the Mississippi Valley Historical Association and the National Council of Social Studies, which "set out to discover just what was the status of American history in our school system, and what, if anything, should be done about it." Would that we had such a committee at work on religion in our Catholic schools to bring in a report, of which AMERICA might give us a competent analysis paralleling that of Mr. Frese on history. Had we such a committee at work then we might say of religion what your editorial *Facing Southward* (AMERICA, *ibid.*) says of Latin America, namely:

One of the striking gains in education during the last generation is the habit developing among schoolmen of reflecting on their work and taking steps to improve it. Our schools are definitely not satisfied with what they do. Confidence in their ability to turn out a better job matches their readiness to take stock of present production. And their wealth of resources, added to the aforesaid confidence and willingness to audit the books, promises progress.

To those who would defend the *status quo* I would say that the proof of the pudding is in the eating. Being

myself a graduate of a Catholic school before the reign of electives and credits, I have had three sons subjected to its modern version during the past twelve years, which might be said to place me in a position, at least, to get some idea of a trend. Certainly I cannot say that I have noted any signs at all "of the striking gains in education during the last generation" as far as the teaching of religion is concerned in our local high school. On the contrary, I would say that it has been steadily on the down grade in this institution, to reach a new low today—the class in religion being conducted by probably the oldest priest in the community, with apparently no prepared program and little discipline, the course, in fact, being carried on the books of the school as a creditless entity. Yes, in this day of educational credits of unlimited range, we find that not a fraction of a credit is allowed in this Catholic high school for the course in religion.

The war-directed turn of events demands urgent action right now for a sharp break with the past of fawning compromise with secular educational direction. The restoration of all things in Christ, which Pius X called for over forty years ago, is long overdue.

Address withheld

W. V. ALOYS

CHRISTIAN AND PAGAN

EDITOR: I am a member of the library staff of a Catholic University at which there is the V-12 program for Navy and Marines. I have had the opportunity to know many of these boys who are non-Catholics and even pagans, and I must say the attitude here toward priests and the other Religious is by far better and on a higher plane than that related by soldier R. H. of the university at which he is stationed. (AMERICA, March 18.)

In the first place, he and his friends are certainly too juvenile for college if they expect to attain a high scholastic and military standing by being polite to the priests. Here I've seen many non-Catholic boys greet a Father with a noisy "hello" and chat like old friends—not for a good grade but because they think he is a "good Joe."

As for a change in the feeling for Catholicism, moreover, I have seen not a little bit of this. Having had a change in feeling myself, a few years ago, I can readily recognize it in these boys. Many of them who had never been exposed to Catholic doctrine are now not, as R. H. said, more deeply entrenched in their non-Catholic beliefs, but deeply interested in this "new" religion. Two Navy men that I know, in fact, have taken definite steps toward joining the Church.

Personally, I am not so sure that service men by disagreeing with their teachers, or in any mannerly way showing they don't agree with everything they are taught, will be "washed out" and consequently impair their "all-important service record."

What this soldier needs is faith—faith in God and faith in man; only when he has the former will he ever experience the latter.

South Bend, Indiana

R. K. R.

EDITOR: Lest your readers identify the abnormal reaction of *As others see us* with that of most soldiers in the A.S.T.P. in Catholic colleges, permit me to quote from a letter just received from a soldier who spent six months in the A.S.T.P. at Georgetown. "The caliber and zeal and devotion to duty of your brotherhood will always be an inspiration to most of us. For one thing, you won back completely to the Catholic fold myself, a convert, who had begun to lag. Some day, I plan to, at least in part, repay the kindnesses your Order extended to me."

Washington, D. C.

CHARLES J. FOLEY, S.J.

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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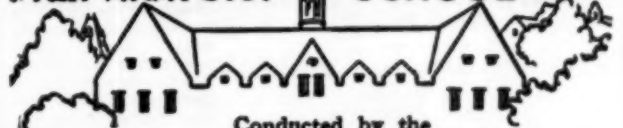
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THE WORD

PALM Sunday is confusing with its double Gospel, the story of Palm Sunday, and the long story of the Passion and death of Christ. The story of Palm Sunday is a wildly jubilant story with its waving palms and the shouting and the cheering. It makes us want to wave the palms we receive in church this morning, wave them high and shout for all the world to hear: "Hosanna! Hosanna in the highest. Blessed is He who comes in the name of the Lord! Hosanna!"

We are proud of Him, and we are joyful in our pride. More than joyful. We are enthusiastically joyful. We want all men to see and understand our joy and our pride in Christ. We want the whole world to join in that joy, that enthusiasm, that pride.

That He who comes in the name of the Lord is coming to die for us, that the joy is going to be turned into temporary sorrow at the foot of the Cross, does not at all remove the joy and the pride. If anything, the knowledge of His death for us adds to our enthusiasm and pride. His death is our redemption. His death completes His likeness to us. His death gives meaning and purpose, even a cheerfulness and joy to our own lesser sufferings. His death is strength for us, and courage and life.

After all, He *willed* to die. His enemies did not force Him to the Cross. Not even our sins did that. It was love, love for the offended majesty of God and love for the stricken helplessness of us in sin, that nailed Him to the Cross. That love runs all through the sad thoughts of Holy Week, for challenge and for pride.

That is why we enter Holy Week through Palm Sunday. That is why we gladly wear the crossed palm on the lapel of our coat. Even though He died on the Cross, we are not ashamed of Him. Even though He asks hard things of us, even though there are people today who would still persecute Him and us with Him, we are His loyal followers. Christ riding on an ass may be a shabby-looking figure in the midst of the false glamor of modern paganism, but He is our King. We are proud of Him.

The "wise ones" of His day stood aside and sneered at the procession of Palm Sunday. They even asked our Lord to restrain the enthusiasm of His followers. It was so unseemly! The "wise ones" today still sneer. They sneer at the simple faith that can see God's loving Providence in all the happenings of life. They still resent all "showing-off" of religion. To them a picture of Christ in the home is "showing off" religion. They seem to sense a showing-off in so many things: grace at meals, family prayer, talking of Christ, even to our own children, discussing religion, wearing a cross or a medal, tipping the hat before a church, obvious Lenten penances. They see showing-off in the effort to live up to Christian ideals of purity in speech and dress and action. It is showing-off to read Catholic literature openly in subway or street-car. It is showing-off to hint that Christ should have a place in school or office or factory, or that His principles should find a powerful voice in the coming peace.

They would rather that we hush up all reference to Christ and to religion. Someone might be offended and, after all, religion is a private affair. No, my dear friend, it is not a private affair. It is as public as the nose on your face and can no more be concealed. It is as public as a parade. It is as public as the sun and the moon, as snow and rain and the song of birds welcoming Spring. It is as public as Christ hanging on the Cross with the black sky a startling backdrop for His naked, bleeding body.

"He that is not with me is against me." Palm Sunday is a good day to take an open stand with Christ, with Christ riding on an ass, with Christ on His way to Calvary, with Christ on His way through Calvary to joy eternal.

J. P. D.

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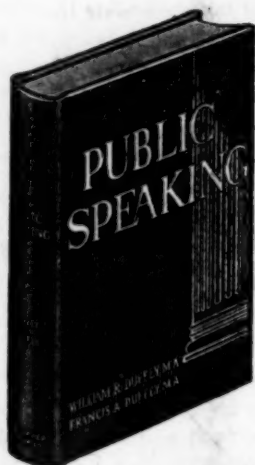
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